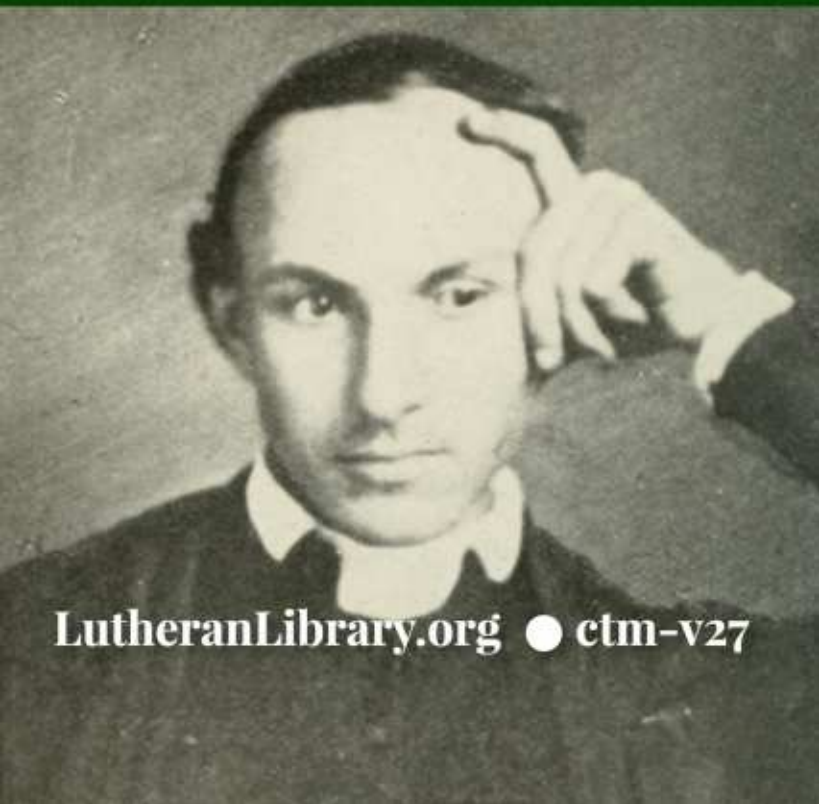


Matthias Loy, editor

**The Columbus Theological
Magazine, Volume 27**



LutheranLibrary.org ● ctm-v27

"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost. – Matthias Loy, *The Story of My Life*

Matthias Loy was a zealous supporter of the Lutheran Confessions, and to that end founded and edited the *Columbus Theological Magazine*. Dr. Loy was Professor of Theology at Capital University (1865-1902), President of Capital University (1881-90), Editor of the *Lutheran Standard* (1864-91), and President of the Ohio Joint Synod (1860-78, 1880-94). Under his direction, the Ohio Joint Synod grew to have a national influence. In 1881 he withdrew the Joint Synod from the Synodical Conference in reaction to Walther's teaching about predestination.

"There is not an article in our creed that is not an offense to somebody; there is scarcely an article that is not a stumbling block to some who still profess to be Christians. It seems but a small concession that we are asked to make when an article of our confession is represented as a stumbling block to many Christians which ought therefore in charity to be removed, but surrendering that article would only lead to the surrender of another on the same ground, and that is the beginning of the end; the authority of the inspired Word of our Lord is gradually undermined.

The Lutheran Library Publishing Ministry finds, restores and republishes good, readable books from Lutheran authors and those of other sound Christian traditions. All titles are available at little to no cost in proofread and freshly typeset editions. Many free e-books are available at our website LutheranLibrary.org. Please enjoy this book and let others know about this completely volunteer service to God's people. May the Lord bless you and bring you peace.

COLUMBUS

Theological Magazine

**A Bi-Monthly Journal Devoted to the Interests of
the Ev. Lutheran Church.**

EDITED BY PROF. G. H. SCHODDE, Ph. D.

VOLUME XXVII

**COLUMBUS, OHIO:
THE LUTHERAN BOOK CONCERN.
1907.**

CONTENTS OF VOLUME XXVII.

NUMBER 1.

	PAGE
The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.....	1
Where Can an Absolutely Reliable Knowledge of God be Obtained? By Rev. G. J. Troutman.....	12
The Authorship of the Book of Daniel. By Rev. R. E. Golladay	20
Psychology for Preachers. By Rev. Carl Ackerman, Ph. D....	40
The Schools of Jerusalem. By Rev. F. B. Hax, A. B.....	47
The Doctrinal Position of the German Evangelical Protestant Church Examined. By Rev. C. F. W. Allwardt, A. B....	55
Notes and News. By G. H. S.....	64

NUMBER 2.

The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.	65
The Authorship of the Book of Daniel. By Rev. R. E. Golladay	74
Where Can an Absolutely Reliable Knowledge of God be Obtained? By Rev. G. J. Troutman.....	102
Lutheranism and the Scriptures. By Prof. George H. Schodde.	113
Notes and News. By G. H. S.....	120

NUMBER 3.

The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.	129
How Can the Imprecatory Psalms be Reconciled with the Spirit of the Gospel? By Prof. Edward Pfeiffer, A. M.....	139
To What Extent Should Our Parish Schools Imitate the Public Schools? By Rev. Otto Mees, A. B.....	158
Recent Finds in Biblical Archaeology. By Prof. George H. Schodde, Ph. D.....	178
Notes and News. By G. H. S.....	191

NUMBER 4.

The Christology of the Old Testament. By Prof. F. W. Stellhorn, D. D.	193
The Beginning of the End of "Higher Criticism." By Prof. George H. Schodde, Ph. D.....	203

	PAGE.
Justification. By Rev. O. S. Oglesby.....	211
Some Observations on Lutheran Polemics.....	225
Sermon on II Timothy, 2, 3. By Rev. G. J. Troutman, A. B. . .	234
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	242
Did Samuel Appear to the Witch at Endor? By Rev. F. B. Hax, A. B.	247
Notes and News. By G. H. S.....	254

NUMBER 5.

The Christology of the Old Testament. By Prof. F. W. Stell- horn, D. D.	257
Justification. By Rev. O. S. Oglesby, A. M.....	264
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	278
The Great Theological Problem of the Day. By Prof. George H. Schodde, Ph. D.....	290
Recent Troubles in the Roman Catholic Church. By Prof. George H. Schodde, Ph. D.....	296
Notes and News. By G. H. S.....	304

NUMBER 6.

The Christology of the Old Testament. By Prof. F. W. Stell- horn, D. D.	321
Communion Under One Kind. By Rev. Walter E. Tressel, A. M.	330
The Lutheran vs. the Other American Protestant Churches. By Prof. George H. Schodde, Ph. D.....	345
Exegesis on Luke 16, 19-26. By Rev. Otto Mees, A. B.....	351
A Sermon. By Rev. S. Schillinger, A. M.....	365
Notes and News. By G. H. S.....	374

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

FEBRUARY, 1907.

No. 1.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

I.

The Old Testament is the basis and the presupposition of the New Testament. The latter cannot at all be understood without the former. Sin, its origin and its terrible consequences must be known before redemption can be appreciated. The way for the Redeemer must be prepared before he can come and be welcomed and received. And this preparation had to be of such a nature that it could save those that received it. Hence the Old Testament contains the germs of all that constitutes the essence of the New Testament revelation, or of the Christian religion. It is, in reality, the first stage of Christianity. As a matter of course, what holds good with regard to the New Testament or the Christian religion in general, especially pertains to the very heart and kernel of both, to the doctrine of the person and the work of Jesus the Christ, or to Christology in the wider sense. If then we desire to get a full understanding of this fundamental and central doctrine of our Christian religion, as revealed in the Word of God, we cannot afford to neglect what the Old Testament says about it. We admire the full-grown, stately oak, we praise and thank God for a saintly man at the height of his useful work for God and his fellow-men; but we appreciate and understand both more and better when we know something about their origin and development. And so it is with respect to the revelation concerning the Savior of mankind.

The nature of this course of lectures makes it necessary to confine ourselves to the principal passages of the Old Testament belonging here. They contain everything essential found in the others.

GENESIS 3, 15.

This is the first passage to be considered in this connection. It is a very short one; but, considered in the light of the New Testament, it in reality contains all the essential points of the doctrine concerning Christ and His work. In the translation of the American Revision Committee, in our opinion the best translation in existence, the passage reads: "I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel." Satan, speaking through the serpent, had brought about a state of friendship and harmony between himself and his instrument on the one hand and Eve on the other hand; the punishment of this unnatural union and wicked coalition against God was to be "enmity," and enmity unceasing, ending only in the destruction and annihilation of one of the two opponents. And the seed of the woman is to be the victor. That which the two do to each other in their mutual warfare, is expressed by the same word: *שׂוּר*. This word is translated in different ways. It occurs also in Psalm 139, 11 and Job 9, 17; but the connection there just as little determines the precise signification as it does here. The one given in the American Revision is the one generally adopted, viz., to bruise, or to crush (in German, *zermalmen*). It makes better sense than the other one given in the marginal reading of the American Revision, viz., to *lie in wait for* (in German, *trachten nach*, i. e., to aim at, to try for, to make an attempt on). Luther gives a different translation of the same verb in the two clauses of the verse: "Derselbe soll dir dan Kopf *zer-treten*, and du wirst ihn in die Ferse *stechen*." In a similar way the Vulgate renders the verb "*conteret*" (will bruise) and "*insidiaberis*" (thou wilt lie in wait for). The Septuagint translation uses the same Greek verb *τηρήσει*

. . . τηρησεις (to watch or look out for). Modern translators and commentators also give the same signification to both forms of the Hebrew verb. A change of signification is not warranted by the context. The difference evidently lies in the grammatical object of the same verb, "head" and "heel." The injury that is fatal when directed to the former is not necessarily so when applied to the latter. Thus an implacable enmity, a mortal conflict is predicted between the woman and her seed, that is, her God-fearing descendants on the one hand, and Satan and his seed, i. e., that part of the human race that follows him, on the other hand; and the end is to be the wounding of the seed of the woman and the destruction of Satan. This enmity and conflict is symbolized by the enmity and conflict that exists between man and the instrument of Satan, the serpent. This in general is the sense of our passage, the so-called protevangel, or first Gospel, i. e., the first good tidings or promise and prophecy of the Savior.

That Satan was the real tempter and enemy of our first parents, and that the serpent was only his instrument, is evident to every careful and intelligent reader of the Bible. That somebody else, an intelligent being, was back of the serpent, is a matter of course. No animal, the serpent included, is represented in the record of creation as having possessed reason or, what can be possessed by rational beings only, speech. The serpent, as it is known after the fall, never has had reason or the faculty of speech; and the history of the fall nowhere indicates that the serpent in this respect has undergone a change. Moreover, the whole Bible teaches, both in the Old and in the New Testaments, that Satan is the one that tempts man and tries to lead him to sin (e. g., 1 Chron. 21, 1; John 13, 2). And we have several passages in the New Testament that evidently refer to Satan as the one that tempted our first parents and caused their fall. John 8, 44, Christ says to His obstinate adversaries: "Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and standeth not in the truth,

because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof." The first murderer and liar and in consequence the father of all subsequent murderers and liars among men can be only he that by his lying and deceiving brought sin and its punishment, death, into this world, the prince of fallen angels. Not truth, but lie and deception is the element and sphere in which he stands and acts, because not truth, but lie and falsehood is the ruling principle in him. This is the consequence of his wilful, altogether self-willed and self-caused, fall from God, the only source of truth and holiness. And thus he also became the tempter and seducer, the deceiver and murderer of man. Another allusion to Satan as the cause of the fall of man we find Rom. 16, 20: "The God of peace shall bruise Satan under your feet shortly." The expression "bruise" evidently refers to the same expression in Gen. 3, 15. A similar allusion to our passage is found Rev. 12, 9: "And the great dragon was cast down, the *old serpent*, he that is called the Devil and Satan, the *deceiver of the whole world*." Satan is here described both as to the external form and as to the mode and manner that he made use of to bring about the fall of man. The external form is also referred to Rev. 20, 2: "And he laid hold on the dragon, the *old serpent*, which is the Devil and Satan." Also the temptation of Christ, the second Adam (Rom. 5, 14), who was to regain for mankind what the first Adam had lost for it, and this also by overcoming the temptation that the first Adam had succumbed to, shows that the real tempter of the latter was Satan. Yea, the very words of our passage indicate and presuppose this. The seed of the woman, not she herself who will no more be among the living at that time, will conquer, not the seed of the serpent, but the serpent itself, which, of course, will exist still then. That can be only the never-dying, hellish serpent, the devil.

"*The seed of the woman*" is to be victorious in the mortal conflict. The question is, who is meant by this seed of the woman? In the first place the expression is, no doubt,

to be taken in its most general sense, denoting the descendants of the woman, mankind in general. In Adam and Eve, the ancestors and representatives of the whole human race, this whole human race had been defeated and enslaved by Satan. In God's good and gracious will it was not to remain in that state of submission and subjugation; a fight for its delivery and freedom was to begin at once. It could not but be a fierce and mortal conflict, ending only with the annihilation of one party; for Satan is not willing to give up what he once has made his own, except he be defeated and his power be taken away from him. But in this conflict and war mankind, the seed, the descendants, of the woman, will be the victor, though not without being injured and wounded. And this can be brought about only by one who in a special sense is the seed of the woman, as the substitute, representative, and head of the human race. This is conclusively shown by the history of redemption, by the fulfilment of this prophecy and promise. No one but Jesus the Christ, the Son of man in the special sense, was and could be the conqueror of Satan and the deliverer of mankind. But in a manner this promise itself already indicates it. The conqueror of Satan certainly had to be more than his ancestors, Adam and Eve, or he could not do what he was expected to do, namely, to regain what they had lost, to defeat Satan by whom they had been defeated and brought into subjection together with all their descendants. They had been created in the image of God, possessing the true condition and normal quality of body and soul, especially an intellect that knew all they needed to know concerning God, themselves, and the world surrounding them, and a will that was in entire harmony with the will of God. Still they had been deceived and led astray. When they were to prove that they were good and holy not simply because they had been created so and hence could not help being so, but because, in the proper exercise of their free will, they themselves willed and determined to be and remain in that good and holy condition — and this beyond doubt was the purpose of God in permitting their being tempted — at that critical, all-import-

ant point they had permitted themselves to be led astray and become the associates, nay, slaves, of Satan, though, of course, by the proper use of the grace and power given them by God, they could have withstood and defeated Satan and his damnable purpose. How could it be expected that any of their common descendants, who in and by them had lost that holiness and righteousness and had become subject to Satan, could ever conquer him and free themselves from his bondage? That the word "seed" (זֶרַע) can be used also of one descendant only we see Gen. 4, 25; 1 Sam. 1, 11. As a rule it denotes the whole posterity, e. g., 2 Kings 11, 1.

The Roman Catholic Church regards Mary, the mother of Jesus, as the conqueror of Satan promised in our passage. The translation of the Vulgate, as adopted by that Church is: "*Ipsa conteret caput tunum, et tu insidiaberis calcaneo ejus*" (*She will bruise thy head, and thou wilt lie in wait for her heel*). The explanation for this is that the pronoun הִיא is taken to be here not the masculine *he*, but the feminine *she*. And it is true that in the original text of the Old Testament that consisted of consonants only, the vowel points being added later when the language was no more a living or spoken one, the Pentateuch, as a rule, with only eleven exceptions, uses this same form of the personal pronoun for the feminine as well as for the masculine; but in every case where the feminine is meant the Masoretic editors of the Old Testament have indicated this by vocalizing the form הִיא as a Keri perpetuum for הִיא, the regular and distinctive form for the feminine. Thus Jewish tradition is certainly against the Roman Catholic reading. This is proven also by the Septuagint translation, which carries that tradition back to at least 200 years before the birth of Christ. Moreover it is most natural to refer the pronoun back to the masculine noun "seed," and not to the suffix or possessive pronoun "her." The motive of the Roman Catholic Church for clinging to its interpretation is not so much a grammatical as a dogmatical one, namely, its extravagant, even idolatrous, veneration for Mary, to whom it makes the pronoun ultimately refer as meant here by the

woman. But this view is in direct conflict with the whole tenor of the Old and New Testaments: both represent the conqueror of Satan and deliverer of mankind in every instance as a *male* descendant of Adam and Eve, of Abraham and David.

An interesting question is, *How did our first parents understand this promise?* We can hardly expect them to have found in it all that we in the light of the New Testament, after the prophecy has been completely fulfilled, can and should find in it. We now see that every word is full of signification. "The seed of the woman" is to be the conqueror of Satan. That, only grammatically considered, might mean the whole human race as the descendants of Eve and Adam; it might also denote any descendant of our first parents, called "seed of the *woman*" because the relation of *Eve* and the serpent is here spoken of. But in the light of New Testament fulfilment we can see that that expression here has also a peculiar meaning: our Savior is the seed of the *woman* also in a sense in which He is not the seed of a man, He not having a human father, but merely a human mother. Again, we have already seen that the *head* of the serpent and the *heel* of the woman's seed is mentioned as to be bruised, because the wound of the former is to be fatal in comparison with that of the latter. We could add that the different locations of these wounds is only natural, being a consequence of the different bodily structure of the two opponents; and that would seem to be all that is contained in the two expressions. But, again, in the light of the New Testament we find that there may be an indication of the wounding of only the lower, earthly, human, nature of Christ, whilst His higher, divine, nature could not be touched. But, as already stated, we cannot assume that our first parents found all this in the first Gospel promise given them. That would be contrary to the nature of divine prophecies. Their details are clearly understood only when they are being fulfilled. But how, then, did our first parents understand this prophecy concerning the woman's seed? Have we any indication concerning that in Holy Writ? I think

we have, at least to some extent. In the first place we read Gen. 3, 20: "And the man called his wife's name Eve; because she was" (or better, has become) "the mother of all living (men)." The Hebrew form of the name is חַוְוָה, and that is another form for חַוָּה, and means *life*, here in the sense of source or fountain of life. That Adam gave this name to his wife proves that he had received the promise of the woman's seed in faith and fully believed that, notwithstanding the penalty of death that in consequence of their eating of the forbidden fruit was awaiting them, the human race would not die in and with them, but that his wife would have a seed, bear children, and that this seed would also overcome Satan and deliver mankind from its fallen state and condition. *Delitzsch* well remarks that Adam's giving this name to his wife is an act of faith, an apprehending of the promise in the midst of his fate that was the natural result of the holy wrath of God in consequence of his sin; and that in view of the death that threatened him, his wife was for him the guaranty both of the continuation and the victory of the human race. What Gen. 3, 20, shows us with regard to Adam, Gen. 4, 1, proves as to Eve, however we may translate and explain the last clause of this verse. The usual translation now is: "I have gotten a man (a male human being) with the (help of the) Lord." That is the rendering of the English and the American Revisions, the latter only substituting here as elsewhere the well-known but unhappy word *Jehovah* for Lord. The German Revision has in the same way: "Ich habe einen Mann gewonnen mit dem Herrn." *Delitzsch* translates: "Ich habe hervorgebracht einen Mann mit Jahve" (The Hebrew word קָבַח used here means to bring forth, ~~to generate, create,~~ as well as to acquire, get). *Strack* gives the same rendering. The Septuagint translation is: 'Εκτησάμην ἄνθρωπον διὰ τοῦ θεοῦ (I have acquired a man through God); and the Vulgate version has the same meaning: Possedi hominem per Deum. All these translations regard the little word אֵת before יְהוָה as being a preposition and not as being the sign or mark of the accusative. If it were the latter, the ex-

correct:

it is

pression "the Lord" would be an ^apposition to "man" and would most naturally mean, that this man is at the same time the Lord Himself. Delitzsch concedes, as in fact anyone that understands Hebrew to any extent must concede, that the first impression is that this latter is the case, since frequently an accusative is followed by a second one having the prefix ל and determining or explaining the first one, e. g., Gen. 6, 10; 26, 34; Isa. 7, 17; Ezek. 4, 1. And there have been translators and exegetes in olden as in modern times (the Jerusalem Targum, Philippi, Hoelemann, Umbreit, etc.) who understand the expression in this way that ל introduces another accusative, though they do not all agree in the explanation of it, but in some cases have a very unnatural interpretation. Why do not Delitzsch, Keil, Strack and others, though they believe that the Savior of man is God as well as man, simply take the translation: "I have gotten a man, (namely) the Lord?" Delitzsch says, it is "impossible" to understand it so; "for the primitive promise does not yet say that the conqueror of the tempter is to be God and man in one person; and if the words of Eve had that sense, her knowledge would surpass even that of Mary." And Keil says in a similar way: "Even if we would suppose the faith of Eve in the promised bruiser of the serpent ever so lively, still the divine promise that she had received did not offer her the least starting-point for the expectation that the promised seed might be of divine essence, that He might be the Lord (Jehovah), so that she could have believed to have borne and born the Lord." That, on the other hand, ל, *with*, can be the preposition and as such imply the idea of help and assistance, goes without saying; but it is also proved by passages like Gen. 39, 3 and 2 Kings 6, 16 (comp. the synonymous ו 1 Sam. 14, 45). In Luther's German translation the well-known rendering is: "Tch habe den Mann, den Herrn." But this rendering does not appear before 1546 and was inserted by Roerer in accordance with Luther's explanation of our passage during the later years of his life. In his celebrated explanation of Genesis (given in the first place in the forms of lectures in

the year 1536-1545, the first part, chapters 1-11, published 1544 with a brief preface of Luther, the other parts after Luther's demise, 1550, 1552, and 1554) he translates the sentence thus: "Ich habe ueberkommen den Mann des Herrn" (I have gotten the man of the Lord, or, the *Lord's man*), and adds the following explanation: "As whom the Lord had meant when he promised her: Thy seed shall bruise the head of the serpent. . . Because she believes, she is so glad of her son and speaks so gloriously of him: I have gotten a man of the Lord, who will conduct himself better than I and my husband Adam have conducted ourselves in Paradise; hence I will not call him my son, but He is the man of God, promised and given by God." (Walch's ed., I, col. 445.) The same translation Luther had given in his Sermons on Genesis, published the first time 1527: "This seed now is, as stated, Jesus Christ, a natural child, born of a woman, Gal. 4, 4, and nourished as others; He has bruised the head of the serpent. For this also Adam waited, but he did not know when it would take place or how it would come to pass. The words are dark" (namely, Gen. 3, 15), "but they contain very much. It is, indeed, implied therein how it should come to pass; but the Spirit had to teach and explain it. So much they gathered from it that by this woman, whoever she might be, a natural child would be born that would bring that about; although there is contained in it that he is to come from a virgin, Isa. 7, 14, because he ascribes him to the woman and calls him only the seed of a woman. But these two did not understand it so, as we shall hear ch. 4, 1, where she says: Now I have gotten the man of the Lord." (Walch, III, col. 128 sq.) And again: "So Eve conceives, says Moses, and bears a son. Then she rejoices and thinks she now has all she needs, and says: God grant it (*das walte Gott*), now I have gotten the *man of God* (*den Mann Gottes*), or, *with God*. She had laid hold of the word concerning the seed that should bruise the devil; that delights her heart, that is her life, that is all her desire. Therefore a great consolation came to her here that she got a son. Now she thinks, That will be the

man that will set right what the serpent has corrupted." (Walch III, col. 151 sq.) In a marginal note to Gen. 4, 1 we find the translation: "Ich habe den Mann, den Herrn," but in the few words added no explanation is given how the latter expression is to be understood (Walch XXI, col. 398*). This, however, is the case in Luther's Table Talk: "Eve, the dear holy mother, had especially a good faith as to Cain, was sure, as she thought, that he was the woman's seed that was to bruise the serpent's head. Hence she said joyfully when she had given birth to him: "I have the *man, the Lord*, Gen. 4, 1. As if she were to say: He will do it, make us forget the sorrow into which the serpent has led us; for *he is the Lord himself, true God*, also natural man born by me." (Walch XXII, col. 223 sq.) But, as stated, even as late as 1544 Luther let his first translation and explanation stand. And we must say, we think that he was right. It would hardly seem to comport with the gradual development, growth, and understanding of revelation and promise to suppose that Eve had understood the first Gospel so clearly. This Gospel is so general in its terms that it would seem to have required a special divine revelation for Eve to find in it all that she, according to the other translation, would have found in it. At any rate, however this historical question may be decided, everyone will grant that Eve understood and believed the promise given our first parents, at least to this extent, that she would have descendants and that these descendants, or one of them, would deliver the human race from the calamity Satan had brought upon it. For even according to the common translation, she ascribes the son she had gotten and the good results she expected from this fact to the Lord, or Jahveh, that is, to the God of promise and salvation.

According to this first and fundamental prophecy, the Redeemer of mankind is to be a *true man*, if a superior man, the representative of his race. That is his *nature*, his *essence*. His *office and work* is to conquer and overcome Satan and to deliver man from his bondage. Person and work belong together. The one is dependent and condi-

tioned upon the other: the office and work require a certain person. The principal idea here is that this person is to belong to the same class and species as man, because he is to be the representative and substitute of man.

(To be continued.)

WHERE CAN AN ABSOLUTELY RELIABLE KNOWLEDGE OF GOD BE OBTAINED?

BY REV. G. J. TROUTMAN, CIRCLEVILLE, O.

We attempted to show in the preceding articles that no satisfactory, much less absolutely reliable, knowledge of God can be obtained from reason, or natural revelation, singly or combined. No intelligent person will question that a philosophical study of mind and matter is beneficial and has resulted in many wonderful and useful discoveries and inventions. Those who have assiduously traversed the realms of reason, and explored the phenomena of nature, have added enormously to the sum of human knowledge and convenience; but he who hopes to find in these natural resources an absolutely reliable knowledge of the Most High is doomed to disappointment. He, no doubt, will succeed in spelling out the existence of a higher power, and may decipher a few of God's attributes, but at best his knowledge will be fragmentary and utterly inadequate to form a proper conception of Him, "in whom we live, and move, and have our being." We have shown that the mental philosopher and cosmologist, who has relied upon reason and the external world for information concerning the Deity, has invariably drifted into theoretical or practical atheism. These men may be, and no doubt many of them are, deep thinkers, but as their conclusions are so diverging, and they utterly fail to agree among themselves even on fundamentals, they can scarcely expect us, who believe in a supernatural revelation, to accept their changeable theories as absolutely reliable in spiritual things.

But how about conscience? Can not conscience give

us an absolutely reliable knowledge of God? It is very often spoken of as the oracle of God, as a divine genius, an infallible guide, an unerring director, etc., in terms which represent it as God in man. Is not this noble faculty capable of giving us the necessary knowledge of God? Isn't it perfectly reliable on this point? Here again the believer in a supernatural revelation is not one-sided or prejudiced. He frankly and thankfully acknowledges conscience to be one of the most noble faculties of the human soul. That it is not mere impulse or instinct, but a power that is in man yet above man; a voice that is human, yet superhuman; a judge not controlled by our likes and dislikes, but by our knowledge of right. John 8, 9; Romans 2, 15; I Tim. 4, 2. That this faculty of the soul gives undeniable evidence of a just, holy and righteous Power over and above man, to whom man is accountable, is attested too by your own conscious experience. Harless writes concerning conscience: "There, in whatever direction we look, the fact meets us that in the mirror of man's own nature, as in the world, he encounters a power which is higher than himself and the world, — a power which binds him and the world, which elevates him by this restraint above himself as well as the world, and holds out to him, as the aim of his life, a community, whose traces he finds in himself and the world, but whose aim, notwithstanding, lies above and beyond both himself and the world." *System of Christian Ethics*, page 40. This same deep thinker says: "There is, to speak the matter out at once, something above man, and above created nature, of which man becomes conscious in the working of conscience, whether he recognizes it as such and calls it so or not." Delitzsch claims "that conscience is the knowledge of a divine law which every man bears in his heart." Luther is certainly correct when he writes: "We might preach the law forever to a beast, and yet it will not enter into the heart. But man, as soon as the law is proclaimed to him, at once acclaims, 'Yes, it is so; I cannot deny it.' We could not convince him of this if it were not beforehand written in his heart. But

since it is so, however dim and faded, it is again quickened with the word, so that the heart must confess that it is indeed as the commandments ordain." Van Osterzee, in his *Christian Dogmatics*, page 25, says: "Thus far we may say that in the conscience an original consciousness of God reveals itself; it is the cypher, the monogram of the Creator in the rational and moral creature." "Conscience is an inner revelation of the holy will of God in the rational consciousness of man. Since the fall it is the divine image of God still remaining in man. It is the germ proper of man's God-likeness." (Weidner's *Christian Ethics*, page 87). Dr. Loy, in an article concerning the conscience, presents the following: "It is the power which the human soul, in virtue of its creation in the image of God, has to feel the supremacy of the divine will and the claims of righteousness." "Now, conscience," says Christlieb, "is confessedly that consciousness which testifies to the law of God implanted in us; that moral faculty whereby man discerns with inward certainty what is right and what is wrong in the sight of God (Rom. 1, 32), and is conscious that the eye of God is turned upon him. As being man's knowledge of the law written in his heart (*συνείδησις*), it produces, indirectly, a certain knowledge of the Lawgiver and His will, that is, of God, as a holy and righteous being, the moral consciousness being here identified with the religious. So far, in fact, conscience is, from a humanitarian point of view, a genuine source of natural theology." From the above quotations, and many others that might be cited, it is clearly apparent that Christian thinkers regard conscience reverentially. We may not acquiesce in all their statements, but we do agree in this, that conscience (in the wider sense, as the word is usually employed) does furnish some knowledge of the Most High. And of the three factors of natural theology: reason, nature and conscience, it would certainly appear as though conscience would be the most reliable. There is something superhuman about it. It will not be controlled by the likes and dislikes of the individual. It holds man to the right as he has apprehended it, even

though all his aspirations and inclinations are toward the wrong. Bishop Butler says: "Had it strength as it has right, had it power as it has manifest authority, it would absolutely govern the world."

But when it is frankly and thankfully acknowledged that conscience does give us some knowledge of God, it is by no means admitted that this knowledge is absolutely reliable or complete. Conscience is no divine revelation, as some would have us believe. Those who claim that conscience is always the "voice of God" must logically conclude that there are as many revelations as there are individuals in the world, and that these revelations are various and contradictory. If conscience would be the "voice of God" there could be no difficulties and no differences respecting moral subjects; conscience being a divine revelation, would decide them in all minds exactly alike, which we know is not the case. A brief glance at the heathen world will illustrate what conscience has accomplished without supernatural revelation. One man aims at deliverance from sin by means of a bath; another thinks to purify his heart by the aid of an emetic; here another sets prayer mills in motion at the caprice of the wind; another pours out libations of wine, or tea, sheds human blood, or offers his only child as the most acceptable sacrifice. Here a man can take no rest until he has accomplished sanguinary vengeance on the manslayer; there a fanatical Musselman seeks to purchase paradise for himself by destroying as many Christians as possible. No doubt these poor misinformed and degraded heathen act conscientiously, but who, except a hater of God, would have the audacity to claim that the conscience of these deluded people is the "voice of God?" The theory of immediate divine revelation in the conscience opens the door to the wildest fanaticism. The most absurd doctrines and diabolical practices may be, and have been, promulgated as divine revelation under the influence of this error. History and experience will authenticate this statement. Moreover, there are many domains of theology that lie entirely outside of the sphere of conscience: such

as the Trinity, Christology, Pneumatology and Eschatology, without which no one can possibly have a reliable and satisfactory knowledge of God. Van Osterzee is certainly correct when he says: "Conscience proclaims a holy God, an inviolable moral law, where this is broken, a righteous retribution, and consequently also a need of redemption which man cannot procure for himself. But conscience as such does not know whether redemption is really obtainable or in what mode it is to be gained; it will even when thoroughly quickened scarcely admit this idea. Now that the Gospel has been revealed, conscience may bear its testimony to it, but it by no means follows that the conscience could have deduced the contents of this revelation.

Conscience can not possibly be a divine revelation, not only because the voice of conscience is different in different individuals, but also because it is changeable in the same individual. Paul's conscience before and after conversion is a plain illustration. When a heathen becomes a Christian the conscience makes a radical change. Personal experience of the various changes which take place in our own conscience is certainly the very best testimony concerning this fact. No thoughtful person will doubt that conscience (in the popular sense of the term as we are now using it) both as intellect and sensibility can be cultivated and developed, or debased and darkened, which would not be the case if it were a divine revelation. Observation and experience proves, that by the apprehension and benign influence of pure religion this faculty can be wonderfully improved, and the capacity for moral feeling of every description increased by exercise. To a fearful and direful, but not to an unlimited extent, it can be corrupted by misapprehension and disuse; but with its capacity for degeneracy and debasement the conscience with its power can never be utterly destroyed. This dependence of conscience upon apprehension and misapprehension, upon use and disuse, ought to be sufficient to convince us that it cannot possibly be a divine revelation, and can not furnish an absolutely reliable knowledge of the Most High.

But what about the Christian conscience, of which much is said and pages are written in our day? It is that tendency which makes the Christian conscience the highest authority in the domain of dogmatics, and which will not accept, as truth, anything which it does not approve. Or as Van Oosterzee expresses it: "It is the scientific expression of the pious feeling which the believer, upon close examination, perceives in his heart. Thus this consciousness is here the gold mine from which the dogmas must be dug out, in order to be 'found' then afterwards as far as possible, in Holy Scripture. In the individual it is the result of the spirit of the community as this is a revelation of the spirit of Christ." Schleiermacher fathered this theory and through his influence it obtained considerable impetus. This thinker did not repudiate supernatural revelation as it is found in the Scriptures, but gave it a subordinate place. Conscience was to develop and strengthen itself by the words of the Bible, but this book was not regarded as the infallible director. Christian consciousness is the supreme authority that gives the final decision, and no doctrine will be recognized as true which is not witnessed and approved by this power. Thus Schenkel "permits conscience to decide what is Holy Scripture, and again, what in Scripture is to be regarded as the word of God." The absorption of this theory must have moved Smyth in his "Christian Ethics" to write, "The Scripture is a law to the Christian consciousness,—to it, not independently of it." The Christian consciousness,—and all the knowledge and experience, that is, which Christianity has gained of its Christ,—becomes also in its turn law to the Scriptures; we concede that Christian consciousness, which one obtains from the Scriptures is necessary and important for the proper understanding and interpretation of Holy Writ. Luther's great spiritual experience of justification influenced and guided him in doctrine and practice, but the principle of justification by faith was not obtained from conscience but from the Bible. Harms was certainly right in saying:

“When conscience ceases to read, and begins to write, then will Scripture be as diverse as the handwriting of men. Tell me one sin, which is called sin by all.” Auberlen wrote: “To derive dogmas from conscience, is to bring down the greatness of the Divine thoughts to the diminutiveness of the human, and thus revealed truth will, in a greater or less degree, be excluded from Dogmatics.” “We must consider it an erroneous conception, that in our days it has sometimes been denoted as a possible method of Dogmatics to derive its conclusions entirely from the Christian consciousness, without any reference to Scripture, and to establish them by their coherence with the facts of Scripture. The false spiritualistic autonomy of Christian consciousness would thus lead to the most complete corruption thereof says” J. Müller. We think Van Oosterzee well expressed it in the following sentences: “It is not the Christian consciousness itself in any of its forms, but Christ Himself, which is the highest source of truth; and Christ is best seen in Holy Scripture. Conscience is, indeed, a connecting link for, but still no source of, the doctrine of salvation. In exacting the autonomy of conscience at the cost of the word of Holy Scripture, the keenly listening ear hears something of the note which was heard in the first, ‘Ye shall be gods.’”

Another reason we allege to prove that conscience can not furnish an absolutely reliable knowledge of God, is found in the very nature of this faculty. We have been using the word conscience in its wide and popular sense, which includes to a greater or less extent, all the powers of the mind. In the strict sense of the term, conscience does not convey any knowledge whatever. It is not a cognitive faculty. It presupposes cognitions. The task of furnishing knowledge belongs to another class of faculties. Conscience never investigates, it never judges, it never decides. It depends on other powers of the mind to perform these functions. It is the power of the soul which feels the obligation of right as we have apprehended it, whether our knowledge, judgment, and decision be correct or incorrect.

Thus, strictly speaking, conscience never errs, the error belongs to the intellect, not to the conscience. This will account for the variations of conscience. It explains why some acts seem right to some, and wrong to others; both parties may appeal to conscience as the power which binds each to what appears right. The trouble and inconsistency is not in the conscience, but in the intellect of that one, who has misapprehended the facts in the case. On this point, Dr. Loy writes the following: "All these difficulties vanish, however, when conscience is regarded not as a cognitive faculty, but as a power of the soul which feels the obligation of right. This power in the strict sense never errs, and in the nature of the case never can err. The predicate erring can with no more propriety be applied to the conscience than to consciousness. The mind may err, and err, too, in the domain of marvels: about this there can be no question. But the error lies not in the function performed by conscience. This feels the obligation of the right in all cases. To do this is its specific office; if it did otherwise it would cease to be conscience." Conscience never obligates us to the wrong as such. It may lead to the commission of a wrong act, but it will uniformly be to act under the mind's conviction that it is right. We may be deceived by others, and we may deceive ourselves; but the error always lies elsewhere than in the conscience. When error is attributed to the conscience it is therefore manifest that, strictly speaking, this is incorrect. It is a figure of speech. The mind has erred, but the error belongs to the intellect, not to the conscience." If the above is true, that conscience is not a cognitive faculty, that it furnishes no knowledge (and we are personally convinced that it is correct) then it is evident that this power cannot obtain for us an absolutely reliable knowledge of God. Such knowledge cannot be founded in reason, in nature, nor in conscience. We must look for it elsewhere.

THE AUTHORSHIP OF THE BOOK OF DANIEL.

BY REV. R. E. GOLLADAY, COLUMBUS, O.

IV. DANIEL THE PROPHET.

A Biographical Sketch.

At first blush a sketch, such as this, may not seem altogether germane to the subject in hand. A closer view, however, reveals that it is not only appropriate, but logically necessary at this point. It becomes so from the fact that not only the authorship of a certain book, purporting to be from the pen of one Daniel, a prophet, is called into question; but the very existence of such a man, at the time of the Babylonian captivity, is, by some, denied. If this be true there is not only no need, but no sense in pursuing our inquiry further.

The matter is put in this form by De Wette: "The Daniel of this book must, at that time (of Ezekiel), have been very young. Therefore it is not improbable that the author of this book has falsely transferred an old mythical or poetical character to the times and circumstances of this work, and, at the same time, has made use of the statements of Nehemiah (10, 3. 7. 24 and 8, 4) for the same purpose. The false statement, in 1, 1, renders the historical existence of Daniel exceedingly doubtful. Afterwards, the fiction was continued still further. The stories of Susanna, of Bel and the Dragon at Babylon, were added in the Septuagint." Int. O. T. Vol. II., p. 485f.

Curtis, the author of the Art. Daniel, in Hasting's Bible Dictionary, speaks of him as "The hero and traditional author of the Book of Daniel." "Whether Daniel represents in any way a real historical character cannot be absolutely determined."

In the introduction to the Expositors' Bible, Farrer thus presents the matter: "The first question we must consider is, what is known about the Prophet Daniel?"

“If we accept as historical the particulars narrated of him in this Book, it is clear that few Jews have ever risen to so splendid an eminence.

“It is natural, then, that we should turn to the monuments and inscriptions of the Babylonian, Persian, and Median Empires to see if any mention can be found of so prominent a ruler. But hitherto neither has his name been discovered, nor the faintest trace of his existence.

“If we next search other non-Biblical sources of information, we find much respecting him in the Apocrypha. But these additions are valueless for any historic purpose.

Farrer tells us that Daniel is frequently mentioned in the Talmud, always as a champion against idolatry, and as one renowned for wisdom. He also mentions that there is a Persian Apocalypse of Daniel, and certain Mohammedan legends of him. But he concludes: “These references would not, however, suffice to prove Daniel’s *historical* existence.”

Bleek, who is confessedly one of the most dispassionate of the critics, thus expresses himself on this point: “An exile named Daniel actually occurs, but as a contemporary of Ezra and Nehemiah. He was one of the exiles who returned with Ezra from Babylon to Judea, (Ezra 8, 2), and is subsequently mentioned as one of the priests who, at the reading of the Mosaic law by Ezra, solemnly pledged themselves to observe the same by signing their names (Neh. 10, 7). It is curious that there is mentioned, as contemporaries of this Daniel, a Mishael, Hananiah, and Azariah; the two latter, the same as Daniel, as among the priests and chief men who pledged themselves to the maintenance of the law (Neh. 10, 3. 24), and Mishael as one of those who stood by the side of Ezra while he was reading out the law (ib. 8, 4). This coincidence of names with those of the heroes of the faith appearing in our Book may have been accidental, but still it is remarkable that it occurs in reference to *all four*, and Daniel and Mishael are names that are seldom met with. Of course, the age of these four contemporaries of Ezra and Nehemiah is a later one than that

of Daniel and his friends in our book, as the period of the third year of Jehoiakim to Ezra's reading out of the book of the Law would be about 160 years. But, nevertheless, the supposition is a reasonable one, that the author of the Book of Daniel derived the names of his heroes from these four men. Whether he was further acquainted with any particulars of their history and adventures in Babylon, we do not know; but at all events, we may perhaps assume that, when he makes Daniel so distinguished both for his piety, and also especially for his wisdom, he must have had floating across his mind some idea of that Daniel previously mentioned by Ezekiel in so laudatory a manner." Vol. II., p. 227f.

Thus Bleek makes the character of Daniel to be drawn from the life of an individual who lived a century and a half after the time when the Daniel of our book is supposed to have lived, and that this account was embellished from the traditions of a more ancient seer.

On the other hand, Driver, who is one of the destructive critics, though scored for his vacillation, and concessions to orthodoxy, says: "Daniel, it cannot be doubted, was a historical person, one of the Jewish exiles in Babylon, who, with his three companions, was noted for his staunch adherence to the principles of his religion, who attained a position of influence at the court of Babylon, who interpreted Nebuchadnezzar's dreams, and foretold, as a seer, something of the future fate of the Chaldean and Persian empires." Int. p. 479.

Let us now see what we may learn from the Bible of Daniel the Prophet; this alone settles the matter for Christian people.

A Biblical Data.

According to chapter one, of the book under consideration, Daniel was one of the captive Israelites carried away into Babylon by Nebuchadnezzar, who came to besiege Jerusalem in the third year of Jehoiakim, about 607, B. C. But little is known of Daniel from sources other

than the book which bears his name. His name is mentioned but few times in other parts of the Canonical Scriptures, and then in a way which adds but little of a biographical nature. His name is twice mentioned, and twice referred to, in the passage Ezekiel 14, 14-20, and again in Chapter 28, 3. A Daniel is also mentioned in Ezra 8, 2, and in Neh. 10, 6, which books, in the Hebrew MSS., are accounted as one, and that a continuation of chronicles. In the N. T. Daniel's name occurs twice, in Matt. 24, 15, and the parallel passage, Mark 13, 14.

Now, as to the claims of the Book of Daniel itself. Here Daniel is the chief personage. He is mentioned again and again. He is set forth, directly and indirectly, in the clearest and strongest manner, as the author of this book. See 7, 28; 8, 2, 15, 27; 9, 2, etc. And yet, in spite of reiterated statements, and inferences just as plain, that Daniel, the Babylonian captive, is the writer of this book, the critics deny that it was written by him, or within three or four hundred years of the time of the captivity. That means, according to my way of thinking, that these statements are deliberate, point blank falsehoods; a point I am not ready to yield till I am ready to give up the Bible as God's Word. I do not want, and will not have, to tell me of a God of truth, and guide me in the way of truth, a Bible that is an interwoven maze of falsehoods.

The critics, of course, at the mere suggestion that their position makes of the Bible an unreliable book, will throw up their hands in protest. Farrer, for example, after telling us that Daniel was written by a pious and gifted Jew, of Maccabean times, who wrote a religious romance, creating personages and scenes to suit his fancy or his purpose, after the manner of romancers generally, declares: "No words of mine can exaggerate the value I attach to this part of our Canonical Scriptures. Its right to a place in the canon is undisputed and indisputable, and there is scarcely a book of the Old Testament which can be more richly profitable for teaching, for reproof, for correction,

for instruction in righteousness, that the man of God may be complete, completely furnished unto every good work."

The fact that the Book of Daniel professes to be written by a man, who, according to Farrer, never saw it; at a time far removed from its actual composition; that it recounts scenes which never took place, all these things, Farrer says, are "In no way derogatory to the preciousness of this Old Testament Apocalypse." This may be the case with men who regard all literature, from the code of Hammurabi to the tales of Munchausen, including the Hebrew Scriptures, as of one piece, and all the product of man's unaided mind. But to those of us (simple folk we may be) who still believe that the Bible is God's Book, given by divinely inspired men, who spoke as they were moved by the Holy Ghost, such asseverations sound like the height of stupidity, or colossal hypocrisy. The novice can see that, if the position of Farrer, and the men of his ilk, is correct, the Bible forever falls from the pedestal it has occupied in the thoughts of orthodox Christians in all these ages. This is exactly what they want, or, at least, what the Devil aims to accomplish through them. If this is true then our hope is dead. There is no refuge for us but agnosticism. But we will not allow them, without a protest, to emasculate our sacred books. The enemy has not proven his case. At very best he has succeeded in pointing out some few difficulties which, in our present state of knowledge, we may not be able to clear away. Would it not be rather strange if this were not the case? While the great body of objections have been shown to be utterly groundless. Then Daniel stands. It was written by the man whose name it bears. His assertions to this effect are true. It was written at the time of the captivity. It contains fact, not fiction; it is history, not romance; it is God's book, not man's.

The Daniel mentioned by Ezra does not refer to the captive carried away by the army of Nebuchadnezzar, if the usually accepted dates are correct. The first part of Ezra contains an account of the return of a portion of the exiles

under the leadership of Zerubbabel, about 536. The second part of the book, beginning with Chapter VII., contains the history of a second migration, under the leadership of Ezra himself. It took place, according to 7, 7, in the seventh year of Artaxerxes, the same, as is supposed, as Artaxerxes Longimanus, the parricide and fratricide, who succeeded his father, the famous Xerxes, according to some authorities, in 465 B. C. Thus from the first year of Daniel's captivity to the first of Ezra's return is 148 years. If Daniel was a youth of twelve when taken captive he would have been 160 years of age when this company of exiles returned. It is not possible, therefore, that the Daniel of 8, 2 or Neh. 10, 2 which was written near the same time, refers to the one whose career is given in the book which bears his name.

The Daniel of Ezra and Nehemiah, a levite of the house of Ithamar, was first identified with the prophet of this name by the Apocryphal additions to Daniel in the LXX.

The passages in Ezekiel shall now claim our attention, and they demand more than a passing notice. The references to Daniel in this book have been a thorn in the flesh to the destructive critics. And it would be amusing, were it not so serious, to watch the critical stunts they perform to get rid of the force of Ezekiel's words. Rejecting the statements of Daniel itself, forsooth! because it is a romance, Farrer says: "We should turn to the monuments and inscriptions of the Babylonian, Persian, and Median Empires to see if any mention can be found of so prominent a ruler. But hitherto neither has his name been found, nor the faintest trace of his existence." The word of a lying, self-lauding heathen these men would, of course, much rather take than the word of an inspired writer. It is not surprising, therefore, that when it comes to Biblical statements no stone is left unturned to nullify their force.

In Chapter 14 the prophet, Ezekiel, says: "The word of the Lord came again to me, saying: Son of man, when the land sinneth against me by trespassing grievously,

then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cast off man and beast from it; though these three men—Noah, Daniel and Job—were in it, they should deliver but their own souls by their righteousness, saith the Lord.” Twice more, in verses 16 and 18, the phrase, “these three men,” is used, and in verse 20 they are again mentioned by name.

Chapter 28 says: “The word of the Lord came again unto me, saying: Son of man, say unto the prince of Tyrus (Ethbaal, according to Josephus), thus saith the Lord God; because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God. Behold,” in derision, “thou art wiser than Daniel; there is no secret that they can hide from thee.”

Ezekiel is in high favor with the critics. Ewald says: “Even the slightest attention shows that everything in it really proceeds from his pen.” De Wette: “Ezekiel’s striking peculiarities are impressed upon the work from beginning to end. There is no doubt that Ezekiel wrote the whole book.” Gesenius: “The book belongs to that not very numerous class, which from beginning to end maintain a unity of tone, which is evinced by favorite expressions and peculiar phrases; and by this circumstance alone every suspicion of spuriousness, as regards particular actions, might be averted.” Keil: “The genuineness of Ezekiel’s prophecies is at present acknowledged, with one voice, by all critics, just as also no doubt any longer exists on this point, that the writing down and editing of the same in the book handed down to us has been executed by the prophet himself.”

Oeder and Vogel have raised doubts as to the genuineness of Chapters 40-48, Corrodi against Chapters 38 and 39; but, declares De Wette, these objections have been satisfactorily answered.

Holding such views of Ezekiel, the critics had to de-

wise some method of destroying the force of the Danielitic passages in this book. How this has been attempted we will now show.

De Wette: "Ezekiel mentions Daniel as a model of righteousness and wisdom. But the Daniel of this book must, at this time, have been very young. Therefore, it is not improbable that the author of this book has falsely transferred an old mythological or poetical character to the times and circumstances of this work." Vol. II., p. 485.

Hitzig regards the Daniel of Ezekiel, not as a creature of the imagination, but as a child of tradition, like Noah and Melchizedek, and finds a correspondence, amounting almost to identity, between Daniel and the latter. Ewald thinks the Daniel of Ezekiel was a descendant of one of the ten tribes, living at the court of Nineveh about 100 years prior to the Babylonian captivity, a prophet of great attainments and highly esteemed. Lengerke, discussing the Daniel of the Ezekiel passages, limits the choice to "a man belonging to the gray antiquity," or a purely imaginary person.

Bertholdt and Kirms agree with Ewald in regarding Daniel as a real historical person; but, instead of assigning him to an earlier age, they regard him as a contemporary of Ezekiel, and as a resident at the court of Babylonia, and, further, that it is from these brief statements of Ezekiel that the story of Daniel, as contained in the book bearing his name, grew.

Bernstein, to obviate the difficulty which the Ezekiel passages present, departs from the theory of the trustworthiness of Ezekiel, and declares that they are later interpolations.

Canon Cheyne, in one of the lectures mentioned in a previous chapter, cuts the gordian knot, declaring that the name Daniel in Ezekiel is a mistake, it should have been Enoch. How he made this discovery he did not say.

The argument against the Ezekiel passages is set forth by Bleek with skill, and at length. That we may know, at first hand, what these men have to say, let us quote him: "In:

both passages (14, 14-20, 28, 3) Ezekiel's principal aim is not to praise and magnify Daniel particularly, but it is clear that he mentions him, because, like Noah and Job, between whom he is mentioned in ch. 14, 14. 20, he might be supposed to be well known to his readers and to the king of Tyre himself, as a man distinguished by his wisdom and righteousness. But, by the way in which he is mentioned, we are not induced to look upon him as a man who was living at the same time as Ezekiel in the Babylonian Captivity, and at the time of Ezekiel's utterances could not have been of very mature years, but far rather as some well-known personage of past ages; he may, therefore, have been some historical person, who had been influential in the history of the Israelitish people, or, like Job, more of a poetical character, which is perhaps more probable, as we know nothing of him from any other source. From the way in which Ezekiel mentions him, it is scarcely credible that he should have been a Jewish contemporary with Ezekiel, as the Daniel of our book appears to have been.

“On the other hand, we are induced by the way in which Ezekiel mentions Daniel, on account of his righteousness and wisdom, to consider that he was speaking of a man equally as distinguished for virtue and wisdom as Daniel appears in the book we are discussing, and also to conjecture that there must have been some connection between the character appearing in this book, and the man whom Ezekiel had in view. It may, perhaps, be assumed, with probability, that Ezekiel was acquainted with some older work which treated of one Daniel as a man distinguished both by his legal piety, and his profound wisdom, but yet afforded no precise details as to the age in which he flourished. This book, however, was perhaps early lost, during the Babylonian Captivity, or soon after it; at any rate, it was not extant at the time of the composition of our book, and thus, nothing more distinct was known about Daniel to the author of the book and his contemporaries than could be deducted from these passages in Ezekiel. He might thus use the utmost freedom in dealing with his

history in his parabolic narratives, just as agreed with his hortatory aim." Vol. II, p. 226f.

As Bleek sets forth everything of importance which has been urged against the Ezekiel passages, we may confine ourselves to a review of his criticism. A criticism which is very ingenious, and appears very candid, but which, nevertheless, bears evidence at every turn that it was made to order, to meet a case which had to be ruled out of the evidence.

First of all, a word as to Ezekiel. He was a fellow captive with Daniel, having been carried away 8 or 9 years later. According to his own account, ch. I, 1, he was settled, along with other captives, on the banks of the river Chebar, or Cheboras, a tributary of the Euphrates, which has its confluence 200 miles to the north of Babylon, the place of Daniel's residence. Ezekiel began his prophetic career about 594, B. C., and continued to 573. Daniel and Ezekiel were thus contemporaries.

Now as to Bleek's criticism. He says Ezekiel mentions Daniel not especially to praise him, but as one well known. To this we can agree. Ezekiel did not need to sing Daniel's praise. It was in every Israelite's mouth. Daniel was well known. He was the one luminary in Israel's leaden sky. He was the man in Israel whose character and position could keep alive a ray of hope in the hearts of the captives as with knitted brow and silent lips they hung their harps on the willow trees. This the critics want to disprove. With one breath they tell us the Daniel here mentioned was well known, generally known, with the next they tell us that he lived hundreds of years before, way back, perhaps, in the gray antiquity. Are we not justified in asking for some proof of such an assertion? Is it not in order to take up Dean Farrer's words — take us to the monuments? By suppositions and assertions a man can prove anything. Where, by so much as a single letter, is there any evidence that there was a Daniel, of the character of the one told of in the Book of Daniel, but living hundreds of years before? Is it not strange that the Jewish:

records breathe not a syllable about such a man? The critics tell us where the Jews got their moral code, they accept Bible persons and facts more because of corroborative evidence than in view of what the Bible says, so let them bring the evidence for this. Again, if the Daniel of Ezekiel was other than the one of our book, let the critics explain how it came that the Jews so soon, and so completely lost every trace, every tradition, of this renowned man of their race; an anomalous thing.

One of the reasons the critics oppose to the natural view that the Daniel of Ezekiel is the Daniel of our book, and a contemporary, is that he was too young to be so renowned. And some very strange blunders have been made in their calculations, as by Farrer, for instance. No one denies that Daniel was a comparatively young man when Ezekiel mentioned him. Farrer grants that Ezekiel may have written as late as 572; this from 606 leaves us 34 years since Daniel was brought to Babylon. If Daniel was twelve when carried away, he may have been much older, then he was 46 when thus spoken of by Ezekiel. At any rate, he was no longer a boy, but a sedate man of near, or beyond, middle age. And, as Anderson reminds us, at 34 Napoleon was Emperor, and the foremost figure of Europe; and that at 33 Alexander died, having conquered the world.

Another point which the critics could scarcely be expected to notice, but of which the Christian theologian makes much, is the fact that Daniel achieved his reputation and promotion not by mere native talents, however exceptional they may have been, but by the special favor of God.

Another reason which the adversaries adduce against the Danielitic force of the first Ezekiel passage is that his name is coupled with those of men of the ancient world, Noah—Daniel—Job. Because of this, Daniel must be a man of ye olden time, or, more probable still, a myth. So they say. Why? Because, forsooth, Ezekiel could not speak in the same breath of men so widely separated in time. Another instance of the way these men want to dictate to the Almighty, of how they could improve on what He has said.

But it can be shown that the order in which names occur in the Scriptures is not always in the line of chronological sequence. We find, invariably, I believe, the names of Noah's sons in this order: "Shem, Ham, and Japheth." According to the reasoning of the critics, Japheth would have to be regarded as the youngest of the trio, while in reality the oldest. At any rate in Gen. 9, 24, we are told that Ham was Noah's youngest son, in Hebrew, his son the little. No doubt Shem was given the place of priority because of his seed was to be born the Christ. And Japheth, displaced, instead of being put second, displacing another, was put last. True, this is only an inversion of order, and does not deal with any appreciable length of time. But instances can easily be found where there is a decided lack of chronological order in the use of names. When Christ asked the disciples: "Whom do men say that I, the Son of man am? They said, some say that thou art John the Baptist," recently deceased; "some Elias," about 900; "and others, Jeremias," about 624.

Such objections as the critics urge against the historicity of the Ezekiel passages would be hooted at by them as the sublimation of puerility if urged against the least tenable of their pet theories. And that is what it is in this case.

What force could there have been in the use of Daniel's name by Ezekiel if he was some unknown or mythological person? Noah was well known, we can see the bearing and force of the use of his name. The same is true of Job. But what could be the purpose in using, or the effect of hearing, the name of a Daniel unknown to everybody? But supposing the situation to be as the facts in the case affirm, then the matter becomes as clear as day-light. If the Bible is true, the very thing the critics want to avoid admitting, then there was no name in Israel's history, not even Abraham, or Jacob, or Joseph, or Moses, which would appeal to the oppressed captives like the name of their renowned fellow-captive—Daniel. He was the clearest example of what God can do, and does do, for his faithful children.

If this is a fair sample of what we may expect from the critics, we may well say: Good Lord, deliver us. It shows very clearly that we need not expect a square deal from them.

One more direct passage and we will be through with the Biblical evidence as to the existence of Daniel. In St. Matt. 24, 15 Christ says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet." Practically the same is found in the parallel passage, St. Mark 13, 14.

Of course, such a little thing as a statement by Christ Himself does not trouble the higher critics very much. Numerous are the methods taken to invalidate these passages, but they all finally resolve themselves to this: We do not know but that these words were an addition by the Apostles. Admitting their hypotheses, of course we do not know, there is nothing that we can know, for the Bible is altogether a man-made, a fallible book; and whatever does not suit a man he gets rid of by the simple expedient of repudiating it.

Suppose for a moment that Christ did not speak these words (for this supposition there is not a shadow of a reason) would not their addition by St. Matthew be proof positive that Daniel was well known to the Evangelist, and to the Jews to whom he wrote? Would it not be the strongest kind of evidence that St. Matthew was here reflecting what he knew to be Christ's views?

Another objection to the Daniel passage in St. Matthew is that St. Luke does not record it, but gives another presentation of the matter. But the objectors fail to see that they are pointing out a strong confirmation of the truth of the Gospel record. St. Luke was writing chiefly for Gentiles, readers who were not supposed to be acquainted with the Hebrew records. Consequently he gives another, a general, sign of the overthrow of Jerusalem.

Some of the critics, however, Bertholdt, for instance, do not make any serious effort to get rid of the Daniel passages of the Gospels. They say that though Christ and the

Apostles did regard the Book of Daniel as genuine, that does not prove anything; for, without any research or critical acumen, they accepted the current Jewish opinions. Do you see whither they would lead us? To a book wholly robbed of inspiration, to a Christ who is only a man, as poor and fallible as any; a Christ who could be imposed on to such an extent that He would palm off an imposter as a prophet of God. And such assertions take rank as higher criticism, and adherence to such notions is regarded as the badge of culture.

The evidence of the New Testament to Daniel does not stop with the passages in which his name is found. It is known to every student of Biblical theology that the Gospel records of the second coming of Christ have as their ground-work the prophecy of Daniel. Further, there is scarcely a book of the New Testament which does not have clearly defined references to the teaching of the Book of Daniel. So that there is much ground for the assertion of Newton, that the Christian religion rests on the Book of Daniel, and that the New Testament stands or falls with that book.

Was there a Daniel of the Captivity? Did he write the Book bearing his name? What conclusion does the Biblical evidence support? We say that it not only supports, but that it absolutely demands that a man who believes in a God of truth, and an inspired Revelation, must accept the statement that Daniel was an historical person, a captive in Babylon, the author of the book bearing his name.

B. Non-Biblical Data.

Is there any evidence outside of the Bible to corroborate its statements of the existence of Daniel, the Hebrew prophet? We find that he is frequently mentioned in the Apocrypha.

Three of the Apocryphal books: "Song of the three Children," "The History of Susanna," and "Bel and the Dragon," are, in the vulgate, attached to the Book of

Daniel. They were also retained by Theodotian in his version, though with a few alterations. In the first mentioned Daniel is not referred to by name. In the "History of Susanna" he is one of the three chief actors. As a diversion, and as we suspect that there are even theologues who have never read it, let us give its substance. It contains only one chapter of 64 verses.

Susanna was the beautiful wife of Joachim, a man of great wealth, whose house was the resort of the chief men of the people. Among those who kept much at Joachim's house were two of the judges of Israel. Notwithstanding their age and station they became enamored of their fair hostess; and, with eyes full of adultery, they watched her day by day. One day they independently made a sudden resolve to secrete themselves in Joachim's spacious garden and violate this woman, who was as chaste as she was beautiful. Accordingly, they suggested earlier than usual that it was time to go home; but scarcely had they gotten out of each other's sight when they retraced their steps, and, to their mutual surprise, met in Joachim's garden. True to the saying that a guilty conscience needs no accuser, they suspected each other, and a double confession ensued. But instead of being abashed at the detection of their sinister motives, they unite to compass the destruction of their chosen victim. They secrete themselves, and when Susanna comes for a walk in the garden the two old devils seize her and propose that she shall either yield to their desire, or forfeit her life: for, if the event of her refusal, they will testify that they have caught her in the embrace of a young man. Preferring to sacrifice her life rather than her virtue, Susanna made an outcry, and thus foiled her libidinous persecutors. True to their threat, the next day these fiends incarnate, full of a lachrymose piety, place their accursed hands on the head of their innocent victim and swear away her life. Having sentenced her to death, the procession is at once formed and headed for the place of execution. On the way Daniel appears. A halt is called. The procession is led back to the place of

judgment. Daniel assumes the role of an attorney. The two culprits are brought before him, one at a time. Their lying scheme is unearthed, Susanna is vindicated. The procession is again formed, but this time there are two criminals under sentence of death—they are the judges. The sentence was duly executed to the delight of the people.

The history of the destruction of Bel and the Dragon is, as its name indicates, the story of the destruction, by Daniel, with the consent of King Astyages, of a god and dragon worshipped by the people, which so enraged them that, to save himself, the King was forced to deliver Daniel into their hands, whereupon they cast him into the lions' den, from which he was miraculously delivered.

Dereser, Fürst, Reusch and others maintain that these additions to the Book of Daniel came from Daniel's pen, in Babylon. Fritzsche, Zündel and others hold that a comparison of these additions with the LXX. version of Daniel makes it plain that they all passed through the same hands. If this could be demonstrated then the genuineness of the Book of Daniel, and the consequent existence of Daniel, would be undoubtedly established from this source, for even Wellhausen says that it is taken as a fact that the LXX. version was made in Alexandria, and begun at least during the reign of Ptolemy II., who began his reign 285 B. C. And the reign of Antiochus, to whose time the Book of Daniel is assigned by the destructionists, began, according to Driver's Synopsis, p. 461, in 176, B. C.

Taking it for granted that this Alexandrian recension of these books is a supposition which can not be proved, still they are of great value. Unless there is a special object in view these books are generally acknowledged to be based on earlier works, and to be the product of the second cent., B. C., just about the time the Book of Daniel arose, according to the critics. Now the merest literary novice, the clumsiest forger, would not try to palm off thunder stolen from a book which was itself a forgery, and produced, probably, in the same generation. Now, these books prove conclusively that the story of Daniel, and his affairs

in Babylon, were well known to the Israelites, and that in the days when prophecy had ceased writers sought to cheer these people in their trying hours by revamping an old well known story, and that in doing so they drew from a common source — the Book of Daniel.

We turn now to the Books of the Maccabees. "Respecting the first Book of the Maccabees," says a competent authority, "there is but one judgment among critics. Whatever may be thought of its canonical rank, it cannot but be regarded as of incalculable value, as being essentially trustworthy." Some, from internal evidence, maintain that this book was written soon after, some before, the death of John Hycanus, about 106; some think as early as 125, certainly not after 105 B. C.

This book, discussing the calamities which befell Israel after the death of Judas Maccabens, B. C. 161, says: "There was great affliction in Israel, such as had not been since the last prophet appeared among them." Mark well, this passage applies to the very time when the critics say Daniel was given to Israel. It was written at a time when this book would have been comparatively new, but Maccabees says that prophecy had ceased long before. Daniel, therefore, was not written when the critics say it was. It was an old book at the time of Antiochus. And this does much to substantiate the claim that it was written by Daniel during the captivity.

This, however, is only the beginning. In the second chapter of the first book we find paragraphs which remind us of Hebrews 11. The writer records the words of the dying Mattathias, who exhorts his sons, the Maccabee brothers, to remember, for their encouragment, the covenant of their fathers, and, if need be, give their lives for it. He says: "Call to remembrance what acts our fathers did in their time, Was not Abraham found faithful in temptation? and it was imputed to him for righteousness. Joseph, in the time of his distress, kept the commandment, and was made the Lord of Egypt. David, for being merciful, possessed the throne of an everlasting kingdom. Ananias,

Azarias and Misael, by believing, were saved out of the flame. Daniel for his innocency was saved from the mouth of the lions." These are the words of a man who died 166, B. C., before the time the Book of Daniel was produced, according to the critics. Here we have an undoubted reference to historical persons, in the exact chronological sequence insisted on by the critics.

The only way they get rid of these words is by the old dodge, it is an interpolation, put in the mouth of the aged warrior by the writer of his memoirs. But were this so the case would not be altered in the least; for the writer, who gives every evidence of being "a gifted and pious Jew," well acquainted with the history of his people, saw no impropriety in putting these words in the mouth of Matathias, which he could not have done if Daniel, the man and the book, were recent fabrications.

The question is farther reaching yet than this. In Heb. 11, that epic of the conquests of faith, there is an undoubted reference to this passage in Maccabees, or an independent retelling of the same events. It is in v. 33: "Who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." If Mac. is false, then Heb. helps to perpetuate the fraud, and where are our inspired writings? Where is the truth?

Does Josephus add anything to the cumulative evidence? A great deal. In Ant. X., 10, 5, he tells us that Daniel was of the family of Zedekiah. And additional, but natural, touches are given concerning the incarceration in the lion's den. In the same book and chapter he tells us of a tower which Daniel erected, with the King's consent, in Ecbatana, commemorative of his own deliverances. And the historian affirms this tower to be standing in his day, and in use as a mausoleum for the kings of the Medo-Persian dynasty. But there are other things still more to the point. In Ant. XII., 7, 6, he says, speaking of the struggle of Judas with Antiochus, and of the cleansing of the Temple: "And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and

eight years before." As we have learned to expect, this has been met with the assertion that Josephus did not know. Why did he not know? There is every reason for supposing that he knew more of the Hebrew Scriptures, as to their history and contents, than all the higher critics who have ever lived.

Another point we find in Ant. XI., 8, 5, in which an account is given of a visit of Alexander the Great to Jerusalem. While besieging Tyre, Alexander demanded assistance of the Jews. They refused on the ground that they owed allegiance to the Persians, whom Alexander was fighting. At the earliest opportunity Alexander set out for Jerusalem with an army for the purpose of punishing the Jews for their refusal; but, instead of giving battle, he offered sacrifices in the Temple, and remitted the Jews' taxes. Why were these people spared, even treated kindly, though they were friends of Persia; and this when the King was spreading death and destruction all around? It is all made clear. Alexander, who explained to his subordinates that he had had a dream, which was fulfilled as he approached Jerusalem, was restrained from his purpose, and in Jerusalem was shown the prophecies in the Book of Daniel concerning himself.

Alexander's conduct in this campaign can be reasonably explained only on some such hypothesis. And Josephus explains it. And this explanation would never have been called into question if it was not for the fact that it furnishes one of the strong corroborative proofs of the genuineness of Daniel, for here we have the Book of Daniel playing an important part 170 years before Antiochus, and the imaginery Maccabean romance of the critics.

Daniel, in his book, tells us of the madness of Nebuchanezzar, which lasted for seven "times," presumably years. No account of this is found on the monuments. From this silence, which, in the hands of the critics, is a very facile instrument, capable of being turned to all kinds of uses, it has been argued that the account could not be true. The reason of this silence is clear to a thinking man.

The King recovered. And out of deference to him nothing was said of his trouble, or, if anything was said, he could suppress it at pleasure. But in the remains of the temple of Belus an inscription has been found which corroborates in a remarkable way Daniel's statement. The King, after regaining his reason, could not help being aware that something had gone wrong. He may not have known what, he may not have known how long, and those who could have informed him may have made light of it, and shortened the time, out of deference to the King's feelings. So in this inscription, after detailing the many wonderful things he had done, Nebuchadnezzar says: "Four years. . . . the seat of my kingdom in the city. . . . which. . . . did not rejoice my heart. In all my dominions I did not build a high place of power; the precious treasures of my kingdom I did not lay up. In Babylon, buildings for myself and for the honor of my kingdom I did not lay out. In the worship of Merodach, my Lord, the joy of my heart, in Babylon, the city of his sovereignty and the seat of my empire, I did not sing his praises. I did not furnish his altars, nor did I clear the canals."

Will the critics produce a parallel to this from kingly chronicles? Will they produce an explanation as natural as this that it is the Babylonian King's version of Daniel's account of his lost reason?

There is not a question of history which would not be considered settled if there was one-half of the evidence in its favor which there is in favor of the existence of Daniel, at the time and place set forth in the Book of Daniel. If Daniel did not exist, then it may be questioned whether Philip of Macedon ever lived, whether Rome ever had a Julius Caesar, or the Lutheran Church a Luther.

PSYCHOLOGY FOR PREACHERS.

BY PROFESSOR CARL ACKERMANN, PH. D., LIMA, O.

Psychology as a doctrine or science of the soul has for its object the discussion of the mental operations, explaining their origin, relations and interrelations, their classification, their laws. It has to do with the whole mental and in a large measure the spiritual life of the individual. It takes into consideration man as a being who thinks, feels, wills. If no more be said than this, the importance of psychological inquiry and study for all who have to deal with men is certainly manifest. The educator who has to deal with the development of the mind should certainly understand its workings, if he is to walk in safety and is to make no mistakes in the development and application of educational principles. The orator who expects to influence his hearers must understand how the minds of his hearers act and according to what laws they are governed if he hopes to have a lasting influence upon their lives and conduct. And if we take into consideration the work of the sacred orator, there is none the less knowledge of mind needed because he has to deal with sacred things and means which have and exercise divine power in themselves. Whatever else belongs to religion and theology, they have a psychologic basis, and hence a knowledge of psychology is necessary for the minister of the word if he is to promote its influence among men. When this statement is made, there is no intention of substituting psychology for theology, nor of advocating psychologic sermons for biblical sermons.

Psychology for preachers is important because with a knowledge of general psychology, they are able to apply psychological laws to their special work. The character of the preacher's work is such that he ought to be well versed in this subject. He is first of all a preacher and success in the work of the pulpit depends much on his knowledge of mind and its activities. It is a truth frequently expressed, that the sermon often fails in its aim. If the preacher is

true to his calling, his sermon will of course be the proclamation of the word of God; but the truths of the word may be so presented that hearers may well ask "what is the sermon driving at" or they may be so presented as to find clear understanding on the part of every hearer. Many a sermon makes the impression that the preacher is simply talking, has no target at which he is firing, and hence is running to and fro he knows not where. The man who understands mental activity knows that no results can come from any such preaching. The seeds of truth scattered along the way may indeed take root here and there in spite of the rubbish that is heaped upon them, but after all no great results can be expected from such preaching. Again in our age and generation the greed for pleasure is affecting our pulpit work. People often want to be entertained rather than edified by the sermon, and so many a preacher makes as his ruling purpose the desire to please his hearers. As a result the pulpit is made a stage and the sermon a play. People who sit under the preaching of such a man talk about enjoying the sermon and go to their homes with their sense of pleasure tickled, but very often there is no edification whatever. Preachers of this character no doubt think they can accomplish the purposes of the ministry in this way; but it has been well said, in such cases "a half-way house is reached instead of the destination." Only a superficial knowledge of mental activity will convince that no lasting results can be reached by such methods. People may be temporarily interested because of the momentary pleasure derived, but I repeat it, no lasting or abiding influence can ever be exerted in this way. The preacher does indeed need to secure the attention and interest of his hearers, and any legitimate means which may be used to reach this end are perfectly in place. The end however is something different. The end is to profit, correct, edify; and often the very thing that displeases most is the thing which the hearer needs most. The student of psychology knows that no man can be made a child of God or be nur-

tured in his spiritual life after he has become a Christian, by tickling his feelings of pleasure only.

Sometimes the trend is in another direction than that of pleasure. There is a sermonizing in certain quarters which spends all its force in frantic appeals to the individual to escape the horrors of hell and works upon the feelings by an appeal to fear. It is the kind of sermonizing that is prevalent with the high pressure revivalist in so far as we still find him at the present time. He has however in a large measure had his day, and hence the extreme form in which sermonizing of this character has manifested itself is passing away. Among Lutheran pastors there is also little need to say much about it. This much only here, that such preaching is certainly not in accord with the workings of the human mind and will, as a rule, fail to secure the desired end.

The student of psychology knows that if the individual is to be moved lastingly it cannot be done by a simple appeal to the feelings. If men are to be led into any line of action or conduct or condition of heart even, it is before all things essential that the nature of the proposed action, or conduct, its grounds and consequences, be clearly presented and explained to their minds. In so far as this is knowledge only, it furnishes no impulse at all; but as knowledge it must furnish the basis for the motives which go out in action. If there is no such knowledge there is nothing to guide and direct any feeling which may be awakened. As a result the individual will either run away into a wild fanaticism or fall back again into a state colder than before. If men are to be lastingly persuaded, the feelings which are to act as motives must have as their basis definite knowledge. For this reason, we insist too on doctrinal preaching; on a presentation again and again of the fundamental truths of redemption or the plan of salvation. There can be no conversion where there is no knowledge of sin and of the gracious plan of God, in its conception and consummation, for the salvation of the sinner. And so far as our purpose now is concerned, the reason is psychologic.

We can never reach the heart except through the intellect. There can be no feeling without preceding knowledge. The sermon must abound then in truth, biblical truth. And no one has shown us this fact better than the Master himself.

However, the Master has also taught us another lesson, and that is this: the sermon must bring the spiritual truth in such a way that it is adapted to the audience. This also is psychologic. If we look at the parables of Christ, for example, and analyze their imagery we find that He did not bring pictures foreign to the minds of his hearers, but the things most familiar. He likens the kingdom of heaven and the conditions found therein to the every day scenes of their lives. The same may be said of all his teachings, and Paul and the other disciples followed his example. If Christ and his disciples were now living among us, they would not speak as they did at Jerusalem and at Athens. They would present the same truth, departing not one iota from it, but they would adapt it to present needs and present conditions. The truth of God can never change and is adapted to all classes and conditions of men. But much of the imagery of the Scriptures is oriental in its character and without explanation and adaptation is not understood by the western mind. It must be translated so to say then and may need a different translation for different bodies of Christians, even in the same land. The divine truth must be presented so as to fit into the thought and inner life of the hearer. Psychologic sermons then in the sense of fitting into the real spiritual needs and life of the hearers are what we need to-day. The condition of the hearer is what his whole surroundings have made him. And this includes his past as well as his present. The thoughts which have been uppermost in his mind and the feelings which have swayed him are the things which have molded his character. "As a man thinketh in his heart so is he." If these things have been in his thoughts long, or a certain course of action has been followed for years, the whole thing has become a second nature, and any new thoughts presented can only be apprehended through the associations already in the

man's mind. The way to reach him therefore with spiritual truth even, is to present it from the point of view from which he looks at things. The new will then be appropriated through the old.

In every age there are to be found certain general characteristics which give a clew to the thoughts uppermost in men's minds, and therefore also to the psychologic state of the audience to which the minister must preach. If we look at our own age and its characteristics, we note what may be named the "scientific spirit," which often amounts to nature worship, the spirit of skepticism which wants to break away from everything dogmatic, the spirit of money getting and of worldiness in general, and the spirit of distraction which the hurry and bustle of modern life is fostering. These are perhaps some of the most prominent characteristics and affect all people to a greater or less degree. And these things the pulpit orator must reckon with. The Savior's example in his sermons, Peter on the day of Pentecost, and Paul on Mars Hill, are Scriptural illustrations of what is here meant.

The pastor is, however, not only a teacher in the pulpit but also in his pastoral relations with his people and in his catechetical work. May it not be that the lack of success which characterizes the work of this or that preacher in these fields is due to the unpsychologic methods which he employs? He is to teach the catechism. Is it not true that his work there must be pedagogic if it is to be successful? And to say this is simply to say that he must understand the principles of mind growth and activity and do his teaching in accord with these principles. I believe that many a pastor fails in his catechetical work because of his ignorance of the workings of the human mind. It is not necessary to discuss this at length. Many of the principles which have already been presented may be adapted to the work here. Let me add only this. There is the same need that the teacher, whether he teach secular or sacred things, should have a good knowledge of psychology as that the physician

should be well versed in physiology. The physician must know the body and the mode of its activities if he hopes to be successful in his work. And so the teacher must know the structure of the mind and the mode of its activities if he is to be successful in his work.

The same rule will apply in pastoral work. Many a misunderstanding could be avoided, and many a comfort administered if the pastor just understood better the processes of his own spiritual life, and could realize better the trials and temptations through which the soul passes. People are not equally gifted or able to see, neither are they equally sweet in temper and disposition. If the pastor understands these differences and recognizes the probable results of this or that mode of procedure in a definite case, he can very frequently diagnose the case and apply the proper remedy. More ministers fail perhaps in the work of pastor than in the work of preaching. May it not be due, in a large measure, to their lack of practical knowledge of the workings of the mind and a common sense application of that knowledge? The private "Seelsorge" is the most effective work of the ministry and often fails because the physician of the soul does not correctly diagnose the case.

Of course psychology is not a panacea for all the ills of the ministry and no preacher can hope to be always successful even if he exercise the best judgment in every case. Even the Savior himself with the exercise of the best psychology and with the fullest and best proclamation of the truth did not always succeed and must weep over Jerusalem and her rebellious people. So to-day the minister will find abundant cause for weeping; but he casts his bread upon the waters knowing that while much of it may be lost some of it will return after many days.

Psychology is also important for the preacher for its own sake, or better, for his own sake. The study of psychology itself is one of the best things to develop those elements of mind most needed by the preacher. It requires a peculiar kind of effort, sometimes called the "psychologic

method," for its successful study, and trains the man to be a keen observer and logical thinker. Proficiency in the science cannot be gained except by the most earnest concentration and deepest thought. And such work cannot fail to be an excellent mental discipline and so develop power. The student of psychology also understands the constitution of the mind and the laws of its activity, and hence, will know how to work to the best advantage. "It is impossible for a person to become accustomed to reflect upon his own psychical states, to analyze them into their elements, to trace his practical maxims and his scientific axioms to their fundamental principles, or to evolve them from their psychological processes; it is impossible that a man should be thus disciplined without acquiring the power of thinking clearly, rationally and by orderly processes, and without also gaining the power to express his thoughts in a lucid and convincing manner."

The study of psychology is also an aid to soul culture, that is it brings the individual to that condition in which he is more or less master of his soul, that condition in which the mind responds to voluntary effort and is itself in that permanent state in which character, will, resolution, emotion, endures. The more the preacher understands himself the more will he really be what he professes. And the more he becomes what he professes, the greater will he be, and the greater will be the influence of his personality in the work of the ministry. Many of the men whose work has been such a service and blessing to those they were called upon to serve, were such, not because of what they said or what they did primarily, but because of their personality. What they said was of course the Word of God, but it came with warmth from a heart that knew itself, and all its sin and deception. It came therefore with the warmth of love for souls. The earnest study of self and that means psychologic study, cannot but have such results.

In writing upon this subject, only hints have been given. It is the writer's hope that they will be suggestive

and will stimulate this study of our own wonderful minds. No doubt, some pastors have found time to cultivate the field. Those who have done so have, I am sure, found it pleasant as well as helpful. May others go and do likewise.

THE SCHOOLS OF JERUSALEM.*

In the Middle Ages the city of Jerusalem was equipped with a large number of very efficient Mohammedan schools. They were located in the vicinity of the old temple site, the modern Haram. These schools drew their students from every quarter of the Mohammedan world and owed their prosperity to large legacies which furnished them with means of support. However, when in the year 1517 the supremacy of the Turks was established in the Holy Land, these legacies were confiscated and as a result the schools rapidly declined. Thus it happened that in the first half of the last century Jerusalem was almost totally without schools and general culture reached a correspondingly low ebb. In those times by far the greater part of the Mohammedan civil officials could neither read nor write, as is the case with many officials in rural districts to-day yet. They were compelled to call upon Christians to render this service for them; for the only schools where the art of reading and writing might then be learned were those of the Christians maintained in connection with certain cloisters. But the last half of the last century witnessed a great change in the matter of schools. This was occasioned by the Protestant missions which in the 50's and 60's of the last century took the school matter in hands and prosecuted educational work with the utmost energy. This work was not generally appreciated by the people at first, but it was not long until its importance was recognized and then the movement for more and better schools was on in earnest, institutions, common schools and even kindergartens were rapidly found-

* Translated from *Bote aus Zion* by Rev. F. B. Hax, A. B., Ashville, Ohio.

ed. And now the different religious bodies are competing with each other in the establishment of schools. As a matter of course the schools are entirely in the hands of the various religious organizations, each religious body founding and controlling its own schools. And so it comes that to-day there is again a large number of schools in Jerusalem, probably more than ever before and of these schools we desire to impart a bit of information.

It will appear from the foregoing that the schools of Jerusalem may not naturally be grouped according to the religious bodies. Hence we will speak first of Mohammedan, then of Christian and finally of Jewish schools.

The Mohammedans, the lords of the land, are in point of numbers in the ascendancy speaking of the land as a whole; in Jerusalem, however, they are not in the majority, numbering only some 6,000 souls. They have all told only four schools, three common schools and one school of a higher rank. The latter has under instruction 120 boys and young men and besides teaching the Arabic language in connection with the Koran, it also embraces in its course of study the Turkish and French languages, mathematics, geography and history. Of the three common schools, one is for girls and the other two for boys. The school for girls has 350 pupils, while 480 are enrolled in the two schools for boys. In these schools the Koran, the sacred Scriptures of the Mohammedans, is about the only text book used; it furnishes the subject matter for reading, writing, memorizing and reciting. Arithmetic, which of necessity must be pursued independently of the Koran, is the only other branch taught. There is no law making school attendance compulsory, however it is the commonly accepted rule that every boy shall attend school. In the case of girls school attendance is looked upon as being of far less importance as can be seen also from the comparatively small number of pupils enrolled in the schools for girls.

The Christians of the Holy Land are originally members of the Greek Orthodox Church. This Church survived the transition thru which Palestine passed from being a

Christian to a Mohammedan country and has maintained itself in that land now for upwards of a thousand years to the present day. Its membership, which according to accepted reports was originally much larger than at present, continued to shrink perceptibly under the unfavorable conditions. Systematic efforts were constantly put forth to convert its members to the Mohammedan faith; this was the case especially in isolated localities, where there were no cloisters and where consequently Christian families could not receive sufficient spiritual care. And, sad to relate, these efforts were oftentimes only too successful. This process is still going on to the present time, altho to-day much more can be and is being done for the preservation of this Church than formerly. But under constant oppression and under the unfavorable influence of surroundings it steadily went backward and experienced a great depression. However, since the time that this Church has had in Jerusalem its own patriarch for the Holy Land, namely since the middle of the last century, its outlook has been decidedly brighter; and this change for the better it owes in the first place to the establishment of schools by the zealous and energetic patriarch, Cyrill (†1861). The work begun by him was carried forward by his successors and to-day the Greek Orthodox Church has in the whole land of Palestine something like 90 schools with 4,500 pupils in attendance. In Jerusalem itself, where the Church has a membership of some 5,000 souls, there are five schools: two institutions for boys and young men, two day schools and one kindergarten. The two institutions serve as training schools for the priesthood. One of them was erected about ten years ago near the Jaffa gate as a preparatory school for the theological seminary and has at present about 50 young men enrolled. The theological seminary itself is located in a valley near Jerusalem in the so-called Cross cloister and at present is attended by 70 students. Of the two day schools, one is attended by 250 boys and the other by 120 girls. The kindergarten was opened only about ten months ago and has

some 40 children in attendance. Its opening was occasioned by the founding of a kindergarten of the Syrian Orphanage and report has it that it is to be an opposition school.

The Roman Catholic Church has been represented in the Holy Land since the time of the Crusades. Of the various institutions established by it at that time only one, the Franciscan cloister, survived thru the centuries; this one is claimed to have been founded in the year 1219 and there appears to have been at all times a school in connection with it. The Latins, as the Roman Catholics are called in Jerusalem, were also roused to put forth more efforts in this direction only thru the activity of the Protestant missions. But since then they too have been very energetic in pushing their school work. They have a seminary for the training of priests, with some 30 young men in attendance, three schools for boys and four for girls. Two of the schools for boys are in the hands of the French: the Ratisbon institution with 70 pupils, and the institution of the Frères blancs, an order of African missionaries founded by Cardinal Lavigerie, with 150 boys in attendance. The third school for boys is under the control of the Italian Franciscans and has 60 pupils. Of the four schools for girls, one with 40 pupils is directed by the German Lazarist Peter Schmidt, two are of French character: the large institution of the Sisters of Zion, which combines boarding school, intermediate schools and home for the poor, with altogether 200 girls enrolled, and the institution of the Sisters of the Rosary, which has only some 20 or 30 pupils. The fourth school, with 75 girls in attendance, is under the control of the Italian Franciscans. The three day schools of the Latins are all directed by the French. The largest of them is that of the School Brothers, with 250 boys. In this school all stress is laid on learning the French language; this constitutes the main object of study, while the Arabic mother tongue is slighted. The other two day school for boys and girls of a younger age are in the hands of the Sisters of Joseph and have an attendance of 450 children. The work of the St. Vincenz Sisters should yet be

mentioned; they have under their care 40 foundlings and 10 blind children.

The promoter of the Evangelical school work in the Holy Land which, as already pointed out, exercised such a wholesome influence on the school work in general, was Samuel Gobat, a man educated for the Christian ministry in the schools of Germany and later called to the English-German bishopric in Jerusalem by a Prussian emperor. It is a German Evangelical spirit, therefore, to which this work owes its inception; and tho it was under the direction of an English Missionary Society, still Gobat launched his work and carried it on with the co-operation of German missionaries. His first accomplishment along this line was the opening of an orphanage in Jerusalem on the traditional Zion; this school still exists under the name of the Bishop Gobat school; it is now under the control of the English and serves as a diocesan school. Not long after this there came into being the school for girls of the Kaiserswerth deaconesses Talitha Cumi, the Syrian Orphanage and the day school of the English-Church Missionary Society. Consequently the Evangelical school work in Jerusalem is divided into two branches, the German and the English; they carry on their work in identically the same spirit, but independently of each other.

The Germans have one advanced institution for boys, the Teachers' Seminary of the Syrian Orphanage, with 16 pupils, to which has been added since Easter of this year a second, a seminary for ladies in Talitha Cumi the girls' school of the Kaiserswerth Deaconesses. They have two institutions, the afore named school for girls, Talitha Cumi with 123 children and the Syrian Orphanage with 230 boys, 30 girls, and, to mention specially, 15 blind children. Moreover, they have four day schools: the German Evangelical Congregational school with 53 pupils, the Congregational school of the Templars with 45 pupils, counting boys and girls in each case; the course of study in these schools approaches that of the middle class schools of Germany; then there is the day school of the Syrian Orphanage on the

Muristan with 110 pupils and the newly established day school in Talitha Cumi with 30 girls in attendance. Kindergarten work has also been taken up within the last few years, whereby a great service is rendered to many poor families dependent altogether on what little they can earn with their own hands. The beginning was made in this work a few years ago by the girls' school Talitha Cumi, which in a newly erected school house, along side of the large institution, houses 70 children thru the day and also conducts the kindergarten of the Swedish Jerusalem Society along side of the Damascus gate with 35 children. The Syrian Orphanage also found itself forced to combine a kindergarten with its day school. It has something between 130 and 150 children, of which 30 are girls.

Of these German schools, two are designated especially for German children, the Congregational school of the German Evangelical Church and that of the Templars. None of the other European nations have such separate schools in Jerusalem because the number of their representatives here is too small to entertain such a project. And therefore, too, the German Evangelical Congregational schools have English, Russian and Jewish children among their pupils. A few years ago there was serious talk of combining the two German schools into one and raise it to the standard of the intermediate schools of Germany; however, the plan was not feasible and in consequence was dropped.

The English Mission is also very active in advancing the school work in Jerusalem. The Church Missionary Society has an advanced school for the training of teachers, with 12 pupils in attendance, and an institution for boys (Bishop Gobat's school) with 78 pupils; besides it has a day school for boys, with 80, and one for girls with 300 children attending. The London Jewish Mission Society has two institutions, one with 40 boys and the other with 36 girls, and then a day school for girls with 120 children enrolled. Also the strict high church English Bishop Blyth has his own schools, viz: two institutions with 32 boys and

17 girls and a day school in connection, with all together 60 children. An institution with 10 blind girls is also conducted by the English, but independently of the above named societies. A religious body called the American Colony also has a school attended by 40 intern and 20 extern children.

Leaving out of consideration the above mentioned German Congregational schools and the school of the American Colony, the pupils of the other Protestant schools are almost without exception native born and belong in part to Protestant but mostly to Greek orthodox families and to other oriental confessions.

Of the other Christian denominations only the Armenians and Russians have schools in Jerusalem. The Armenians have one seminary for the training of priests, with 75 young men in attendance, one school for boys and one for girls, with 60 and 70 children respectively enrolled, while the Russians maintain only one kindergarten with 90 children, boys and girls from the Greek Orthodox Church. It is rather remarkable that the Russians have done so little along educational lines in Jerusalem, while in other parts of Palestine and Syria they have very materially aided the Greek Orthodox Church thru the establishment of schools. Report has it, however, that they will soon engage more extensively in school work also in Jerusalem.

The revival in school work which has swept over Jerusalem embraces also the Jews. They constitute the greatest portion of Jerusalem's inhabitants and naturally, therefore, have the largest number of children enrolled in their schools. Their schools, it is true, are for the most part of a very low order, the Talmud being about the only thing that is studied; but with all that something at least may be learned in them. With the Jews the idea still prevails that education is a thing for boys only. Their schools for girls is a modern venture and thus far are poorly attended. It is a very difficult matter to ascertain the exact number of Jewish schools, many of which are small private affairs, or the exact number of pupils in attendance. The following

facts, however, may be noted: The Alliance Israelite has a boarding school for manual training with 60 boys in attendance and a similar school for girls with 50 pupils. Another Internat is the German Jewish Orphanage with 52 children. The other Jewish schools are day schools and number 31. In all of these schools the chief object of study is the Hebrew language, taught of course thru the medium of the native tongue; but it is the aim to restore the Hebrew to a living language and this effort has been successful to a degree. Altogether the Jewish schools are attended approximately by 3,600 children.

A resume of the school situation in Jerusalem reveals the following facts: All told there are 8,850 children attending school and these are divided among the various religious bodies thus: Mohammedans, 950; Christians, 4,000; (Greek Orthodox, 600; Roman Catholic, 1,600; German Evangelical, 900; English Evangelical, 900; Armenians, 200); Jews, 3,900.

There are 336 pupils attending advanced schools; the common schools have an enrollment of 8,500, of which 5,500 are boys and 3,000 girls.

One thousand five hundred children and youths are receiving training in institutions; 6,100 are attending the day schools and 800 are enrolled in the kindergartens.

Viewed with refernce to the languages thru which instruction is imparted, we find that the French has 1,600 pupils; German, 728; German Jargon, 1,538; English, 950; Italian, 160; Jewish Spanish, 750; Arabic, 1,435; Turkish, 950.

From the statistics as here given no reliable conclusion can be reached as to the population of Jerusalem, concerning which there is still a great difference of opinion. Ordinarily we count every sixth or seventh person of the entire population as a school child, but to apply this manner of reckoning to the case in hand would give no satisfactory result. For in the first place not all children attend the schools, as can readily be seen from the fact that the number of girls attending school is far below the number of

boys; then there is no uniform rule as to when a child shall begin to attend school and when it may stop, and finally, of the children who are in the institutions in most cases not even the majority are from Jerusalem. Leaving out of consideration the children who are kept in the institutions, as well as those attending the kindergartens, Jerusalem would have something like 4,500 boys of a school age. If we count a like number of girls we would have 9,000 school children between the ages of 6 and 14, which would make the population of Jerusalem an even 60,000 souls.

THE DOCTRINAL POSITION OF THE GERMAN EVANGELICAL PROTESTANT CHURCH EXAMINED.

BY REV. C. F. W. ALLWARDT, A. B., HAMILTON, O.

In the business world the forger and counterfeiter are sorely dreaded. If the secret service receives any notice of their operations, they will be sought and brought to justice. False notes and coins are a detriment to business and must be gathered up as soon as possible. In the realm of the religious we have need to be on our guard against false prophets and false doctrines.

Our legislators are almost everywhere taking up the question of pure foods. Adulterated foods are dangerous. If they are permitted to go on the market they must be labeled. Just so it is necessary that all false doctrine be rejected and God's Word be preached only in its truth and purity. False doctrine to-day is labeled, bearing upon it the name of some sect or denomination.

In this effort to defend the truth we do not mean to say, that only we, who believe and confess the truth and exclude all error, can hope to enter heaven. Others may enter, too, but not because they deviate from the truth, but rather in spite of the error. Whatever doctrine a denomination holds in distinction from the true doctrine must needs be error and cannot save. "The *truth* shall make you free."

They that are called to save souls and break to them the bread of life must carefully guard the truth of God's Word. Should they proclaim false doctrine, their hearers would be in great danger. If the minister or teacher err in the most vital doctrines the injury to souls would be greatest, but even in other points error is dangerous as it may by inference finally reach again the more vital. For the articles of faith are connected parts or joints and injury to one means injury to the other.

In certain communities our German congregations have as opponents the Free Protestants or the United Evang. Protestant Congregations. Our pastors come in contact with their people. They have applications for membership by people from such congregations. How shall they treat these people? We know of a congregation whose minutes contain a resolution to the effect that no baptism performed in the Ev. Prot. Church shall be regarded valid, because they deny Christ. Yet from this or other congregations of said denomination members may move into places where they make application for membership in our Lutheran congregations. If there they are received, but in the aforesaid place they would be refused membership, the practice would not be uniform, and the discrepancy may lead to a great deal of embarrassment. More than that, the salvation of souls may be greatly endangered. According to the view of the aforesaid congregation the Baptism received by such people would not be valid yet, and would certainly need special pastoral care and instruction.

We have before us the Catechism of the denomination. On the first pages are found the five chief parts. The order is the same as in the Heidelberg Catechism: The Creed, Holy Baptism, The Lord's Supper, The Ten Commandments, and The Lord's Prayer. Of Luther's Catechism we find no trace. For example, the commandments are given as the Calvinists give them. The Sacraments are presented by merely citing the words of institution. A further examination of the chief articles of faith may be helpful to one or the other reader.

OF GOD.

“The Lord our God is one God, the perfect Spirit, the Almighty Creator and our Father.” (Quest. 7). On this point the Heidelberg Catechism plainly states: “We mention three, the Father, Son and Holy Ghost, because thus God revealed Himself in His Word, that these three distinct persons are the one true, eternal God.” (Quest. 25). This latter satisfies us, because we thus confess in our own Catechism: “The true God is God the Father, God the Son and God the Holy Ghost, three persons in one essence.” (Quest. 143). After all the controversies concerning the Trinity one should expect to find it in this place or a similar place. The Creed of Athanasius says (26): “He therefore that would be saved must thus think of the Trinity.” Of course, the doctrine of the Trinity is not rejected in so many words as is done by the Socinians, but neither is it confessed or even to be inferred. We have been told that they repeat the Apostle’s Creed, and that it is the first topic in their Catechism, but we notice too that in the brief contents of the Christian Faith (p. 58) the second paragraph gives no hint of any doctrine of the Trinity.

This paragraph reads: “I believe in Jesus Christ, His Son, in whom His love in all its fullness and glory is manifested; who by this love has delivered us from the prison of sin and the slavery of the law, and has made us freedmen, the children of God, who was faithful in this love unto death, in order by His death to lead us to eternal life.” Even the words, “seinen Sohn,” are insufficient, for in question 30 we read: Jesus is called the Son of God, because “He was one with God; He loved God above all and was obedient to Him in all things.” From this it is evident that they do not teach that Jesus Christ is true God begotten of the Father from eternity. At least the teacher using this book might give the substance of this doctrine to the class, and that would be a grave blemish to this Catechism. But with just as much propriety the teacher might say to the pupils: “You notice the doctrine of Lutherans and Roman Catholics, that Jesus is true God, is not taught by our Cat-

echism," etc. That is one way then of denying Christ and the Trinity. Yet when we notice that this Catechism does not confess Christ: "Thou art the Christ, the Son of the living God," we feel justified in applying the word: "He that is not with Me is against Me." Was it fear of contradiction that prompted the author of this Catechism to omit so prominent an article? True Christian courage born of profound faith in God should have sufficed to overcome such fear, especially since the great mass of Christians has not repudiated this article. But perhaps it was done intentionally. Many a layman would not notice the omission, and he could be gathered into the fold; and the other who still wants a church but no longer believes these "myths" would be satisfied. We know that many a Lutheran has been deceived and become a member of an Ev. Prot. congregation thinking it was Lutheran.

"The Holy Ghost is the Spirit of God and Christ." (41). That He is a distinct person is not expressed in that definition. Further information is lacking in the book before us. How much better it would have been, had they plainly denied the Trinity, for then they could not have deceived even the uneducated. Virtually the Trinity is denied, and with that an essential part of the Formula of Baptism. We might quote here from Walther's Pastoral, pages 121-124. We merely refer the reader to this place which explains, that as unbaptized must be regarded not only they who have never been baptized, but also they that were baptized by heretics who with their denomination deny that which is essential to Baptism. Special mention is made of Anti-trinitarians.

OUR SAVIOR.

We have seen what they teach concerning the divine nature of Christ. Virtually this doctrine as it is held by Trinitarians is here denied. With that then the Savior is virtually denied. Why is it then that Lutherans coming from the Fatherland are so easily drawn into this denomination? Perhaps, because the test of membership is low, no examination and no testimonial being required. Perhaps it

is because they are told that it is Lutheran and they do not take time to inquire. But even if they inquired they might be misled because our doctrines are not denied outright, ambiguous expressions being used that could possibly be interpreted correctly. "Jesus is Savior, because He alone should save us from our sins." (Quest. 32). "Jesus became our Savior by means of His doctrine, His life, and by His suffering and death. (34). These statements we readily accept. A layman might be satisfied without looking for further explanation. "Filled with love to God and to men Jesus lived pure and without sin, and thereby is become the perfect model for our life." (36). "Out of obedience to God, and out of love to men, Jesus endured all sufferings, even the death on the cross, whereby He reconciled us with God, and is also become our example in suffering and death." (37). These two statements ought to open peoples' eyes. Christ did not live merely as a pattern for us. If we had been able by our own power and strength to come to Christ and only need directions, then we might say Christ saved us by becoming our pattern (Vorbild). The reader will notice that here would be the place to speak of the active obedience of Christ. He rendered to the law the most perfect obedience, and thereby He who in His own person was not subject to the law, fulfilled the law in the place of man. Evidently this Catechism takes a Rationalistic view of man's moral state, as though man only needed opportunity and direction to do God's will. Significant, too, are the proof passages, which all regard Christ as our model. He is that too, but not in the first place, and when we speak of His work of salvation we can not use the idea of model or pattern at all.

As the final acts of salvation are mentioned the resurrection and ascension of Jesus and the outpouring of the Holy Ghost. The state of humiliation and exaltation is not spoken of. And thus this confession. Evidently the death of Christ marked the completion of the sacrifice brought for the sin of the world. That part of the work was finished when He bowed the head and died, and the resurrection is

the evidence that He is truly God's Son, that He made full satisfaction for our sin, and that He will raise up our bodies too.

REGENERATION, CONVERSION, REPENTANCE.

Concerning man we read (Note 2 under 21): Our first parents lived in childlike innocence; *holy* they were to become by means of a conscious free obedience to God's command, which by abuse of their free will they also could transgress. The source or cause of sin (23) is selfishness (our own evil lust), whereby man misuses his free will. According to this book, repeated transgression results in the habit of sinning or vice, whereby man departs from God more and more and becomes the servant of sin.

In these statements we miss some cardinal doctrines. We miss every trace of original sin, the evil lust which is inborn in all men since the fall of Adam. We notice that to man is ascribed a free will, but nothing is said that in a spiritual way we are sold under sin, our intellect darkened and our will perverted. Nothing is said of the loss of the image of God, the righteousness and true holiness in which we were created. The impression is made, that man by nature is near to God, but through vice he can stray away from God.

When repentance is said (44) to consist in this, that I recognize my sins, heartily deplore them, ask God to forgive, and earnestly resolve to amend, the underlying view is that man can freely change his mind or heart. Repentance, according to the Lutheran view, consists in contrition and faith. Contrition is the sorrow of the heart for sin, and is produced by the use of the law. Man realizes his wretchedness and helplessness, sees damnation in all that he is and does. His condition is hopeless. He, the creature, has defied and transgressed the divine law, the Creator's law. If the gospel is not brought to this man, he must perish in despair. The gospel, however, shows him the salvation in Christ, who made full satisfaction for all our sins, and the contrite sinner is urged to put all his trust and hope in Him,

Faith is kindled, and he sees Jesus Christ as his Savior. Faith is the confidence of the heart that we through Christ have forgiveness of sin and a gracious God. The resolution to amend our sinful life can only be a fruit of this faith.

Question 45 furnishes the definition of Faith. Faith is the firm confidence in God's grace, as Christ declared it to us and won it for us. Faith must prove itself living and active in good works. Had the natural state of man, and the person and work of Christ been defined Biblically, we might accept this statement, though it lacks much. A layman may easily be misled by it. After all, this is one of the distinctions between Lutherans and Reformed that the former do not include good works in the definition of faith, while the latter do. In our Catechism we distinguish between illumination (224) and sanctification (225) in the strict sense.

In question (46) sanctification is said to be the effect of repentance and faith; it consists in the daily endeavor to become more and more like unto my Savior in love to God and my neighbor, in the assurance, that I am an heir of eternal life. This is a confusion since the assurance of inheriting eternal life is a part of faith. Where there is forgiveness of sin there is also life and salvation. Sanctification is a gradual development while the certainty of eternal salvation exists as soon as the penitent believes in Christ and receives the forgiveness of sin.

What is eternal life? What is death? What follows death? To these questions very unsatisfactory answers are given. The resurrection of the body is not mentioned except in a few Bible quotations. And here it might be stated that Bible quotations in a Catechism find their comment in the question and answer under which they appear. Thus (51) death is defined as gain, and the fourth proof passage is 1 Cor. 15, 42-44. This precious testimony of the resurrection of the body receives its interpretation or commentary in that word "Gewinn," gain. Again, the words of Christ: "I am the resurrection and the life" receive the same interpretation. The condition after death of those not believing is:

simply ignored. No mention is made of hell. The rationalist does not believe in hell as he does not believe in the resurrection of the body.

THE MEANS OF GRACE.

How does the Word of God manifest itself as a means of grace? (59) "The Word of God is infinitely rich in comfort and instruction. When we read and hear it devoutly and do according to it, it manifests itself a power of God upto salvation to everyone that believeth." On the one hand this ascribes to man the power to do good works before his conversion, and on the other hand it attributes to the gospel of Jesus Christ only power to direct and instruct but not the power of quickening. The very point which our Church has defended against the Roman Catholic and the Calvinists is here given up, that, namely, the Holy Ghost converts men by means of the Word of God, that faith cometh by hearing. Neither under the doctrine concerning the Holy Spirit nor here do they connect closely the Holy Spirit with the Word. "The Holy Spirit gathers, enlightens and sanctifies," (41) but no means are indicated. And speaking of the Word they indicate only man as the agent. In fact, the efficacy of the Word is conditioned entirely by the devotion of the reader and hearer.

BAPTISM.

"Holy Baptism is the rite, by which we are received into fellowship with Christ and the Christian Church." (63). "The visible sign of Holy Baptism is the sprinkling with water; it signifies the cleansing and renewing of the heart, unto which the Christian is called." (64). We saw above that they have no doctrine of the Trinity and here every reference to that mystery is avoided except when the words of institution are cited. The mode of Baptism is narrowed down to sprinkling with water. In view of all the other misconceptions we hardly dare ask this Catechism to state what Baptism gives or profits, whether it works forgiveness

of sin, delivers from death and the devil, and gives everlasting salvation to all who believe it. No answer is given. We only note yet that the Ev. Prot. baptizes children, "because Christ declares them to be members of His kingdom." (66).

THE LORD'S SUPPER.

As in most other instances so here the essential things are evaded. "The Lord's Supper is that feast, which on the evening preceding His death Jesus instituted as a memorial of His death." (69). Christ's body and blood are not named except in citing the words of institution. The worthy communicant will attend the preparatory service, examine himself carefully, confess his sin, and ask God's gracious help. Luther has spoken too plainly for this Catechism when he said: "But he is truly worthy and well prepared who has faith in these words: Given and shed for you for the remission of sin." Luther would not allow open communion which they practice.

We have not given a complete review of every detail. We confined this examination to chief articles. Readily might we add articles. We might present the doctrine separately. We might point out that Christ is declared (31) "to have been like unto us His brethren in everything, yet without sin." As a matter of fact His conception and birth are quite different from ours. We might show at length that they nowhere separate the law and the gospel. In their interpretation of the law they never reach the subject of original sin and its damnableness. Almost every statement on vital points is contrary to the Scriptures, either the untruth being spoken, or *the truth being suppressed*.

Would to God all teachers would earnestly seek the truth and our own people take more and better instruction.

NOTES AND NEWS.**BY G. H. S.**

UNTIL now it has been generally accepted that the oldest reference known in literature testifying to the use of stenography among the ancients was in a papyrus find made by Grenfell and Hunt and dating from the year year 155, A. D. In the 10th heft of the *Archiv für Stenographie*, Dr. Fr. Priesigke, of Strausburg, known as a papyrus specialist, describes a reference at a much earlier date. In the new *Oxhrhynchus* finds a letter has been discovered written by a certain Dionysius to his sister Didyme, dated the 15 of November, 27 A. D., in which the writer complains that his sister writes to him neither in ordinary nor in stenographic way. This then is a reference to shorthand writing reaching up to the age of Christ.

* * *

REPEATEDLY attempts have been made to discover in the archæological finds in Pompeii some remnants or remains of Christianity, but in each case a sober second thought proved that the wish had been father to the thought. Now an archaeologist of repute, Professor Antonio Sogliano, in charge of the Folasci Museum in Rome, reports that he has found what he considers undoubted proofs of the existence of Christianity in the ruins of Pompeii. His letter to the "*Giornale d'Italia*" states that in the remains of an old villa on the side of Vesuvius, he dug out some lamps made of red clay, and one of these is distinctly marked with a cruciform monogram, surrounded by ivy. Sogliano declares that this find admits of no other interpretation.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

APRIL, 1907.

No. 2.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

II.

GENESIS 12, 3; 18, 18; 22, 18.*

Gen. 12, 3 the LORD, Jahveh, the God of promise and salvation, says to Abraham: "In thee shall all the families of the earth be blessed." Gen. 18, 18 he says concerning Abraham: "All the nations of the earth shall be blessed in him." Gen. 22, 18 he repeats the promise to Abraham: "In thy seed shall all the nations of the earth be blessed." So these words are a thrice repeated promise and prophecy, given to Abraham, the ancestor

* As a rule we cite Bible passages in the translation of the American Revision Committee, only substituting the now generally accepted form Jahveh for the antiquated form Jehovah, a form that owed its origin to a manifest misunderstanding of the Hebrew text and never was used by the Jews. In this case the deviation of the American Revision from the (English and American) Revised Version is not to be approved. The latter as well as the Authorized Version render that name of God by LORD, using capital letters only, in order to distinguish this proper name of God that is never applied to any other being from another name of God that is used also of men and likewise is rendered "Lord." Editions of *Luther's* German translation as a rule in a similar way distinguish *Herr* and *HErr*, whilst *Kautzsch*, *Strack*, *Delitzsch*, and others use the transliteration Jahve or Jahwe.

Vol. XXVII. 5.

of the Old Testament people of God¹ concerning the salvation of the human race, the descendants of Adam and Eve. In the first Gospel, Gen. 3, 15, the same LORD God promised that the posterity of our first parents should gain the victory over the hellish serpent who by his successful temptation had brought sin and, as its necessary consequence and punishment, death and misery of all kind into this world, and thus had made mankind his unhappy slaves. And this victory was to be gained by "the seed of the woman," a true man, though, as a matter of course, more than a mere man. In the centuries following the fall the human race had multiplied and spread over the earth in all directions. And sin and its baneful consequences had also multiplied. The pious descendants of Adam and Eve, the seed of the woman in the stricter sense, the children of God, had become mixed with the children of men, the seed of the serpent (Gen. 6, 1 sqq.), "and Jahveh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jahveh that he had made man on the earth, and it grieved him at his heart. And Jahveh said, I will destroy man whom I have created from the face of the ground; both man, and beast, and creeping things, and birds of the heavens; for it repenteth me that I have made them." And so the Lord did, in order to check, at least to a great extent, the growth and rule of sin upon earth. But also the descendants of Noah, who, being "a righteous man, perfect in his generations," "walking with God," and hence "finding favor in the eyes of Jahveh," together with his family of seven, was saved from the destruction of the flood, began a life of sin, idolatry and its concomitants, and this to such an extent that, in order to preserve and perpetuate his revelation and worship, God had again to make a selection among men and chose a descendant of Shem, the oldest son of Noah, whose God Jahveh was to be in a special sense (Gen. 9, 26), as the ancestor of the covenant people of God. And this man was Abraham, the son of Terah, the grandson of Nahor.

The promise given him at three different times said that in his descendants that would be found which would unite again the whole human race, which was divided on account of sin (Gen. 11, 1 sqq.), by taking away the curse that rested upon mankind as a consequence of sin, and changing it into a blessing. This, of course, could be done only by taking away sin itself. For the cause must be removed when its outgrowth is to be done away with. And sin is the sole cause of all the misery and unhappiness that makes this life devoid of real blessings. Hence this promise contains the assurance that the Deliverer and Redeemer of fallen and unhappy humanity will be a descendant of Abraham.* — The same promise is given, in the very same words, to Isaac¹ the son of Abraham, "in whom his seed should be called" (Gen. 21, 12), that is, who after him should be the ancestor of the covenant people of God, and Gen. 28, 14 again to Jacob, the son of Isaac that, according to the will and providence of God, though being the younger one, was to be the third ancestor of Israel. The "seed" spoken of here is again, as in the case of the seed of the woman in Gen. 3, 15, in the first place to be taken in the usual plural sense, denoting here the whole posterity of Abraham in so far as it is also the posterity of Isaac and Jacob, hence in reality the whole posterity of Jacob only; but it is a blessing to all the families or nations of the earth in and through him only who, as its culmination and crown, has brought blessing to itself and thereby made it a blessing to the whole human race. For the descendants of these three patriarchs, as their history clearly proves, were in themselves neither blessed nor a blessing, being a disobedient, idolatrous race, of whom, after the appearance of the promised Redeemer, one of their own people, Stephen the protomartyr, inspired by the Holy

* Gen. 22, 18, the translation of the original Hebrew verb used here as in the two preceding passages can be, "In thy seed shall all the nations of the earth *bless themselves*," or "*feel (find) themselves blessed*," the Hitpa'el of בָּרַךְ being used instead of the Nifal; but the final meaning, evidently, would be the same.

Ghost, could not but say: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye. Which of the prophets did not your fathers persecute? and they killed them that showed before of the coming of the Righteous One; of whom ye now have become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not" (Acts 7, 51-53). Their blessing and blessedness solely consisted in what God gave them out of sheer grace and mercy, namely, his revelation as the God of salvation, in word, type, and deed, this revelation culminating in sending his only-begotten Son and having him become man in the person of Jesus of Nazareth, a descendant of the three ancestors of Israel and a member of this people. Thus these promises given to Abraham, Isaac, and Jacob make the general promise given to our first parents more definite: the seed of the woman will be a descendant of these patriarchs, and the crushing of the head of the serpent will consist in bringing back to the whole human race the blessing that they lost by the fall of Adam and Eve, and without which they can never be happy.

GENESIS 49, 10.

According to Gen. 49, 1 "Jacob called unto his sons, and said: Gather yourselves together, that I may tell you about that which shall befall you in the latter days." What follows is as a rule called the blessing of Jacob. Judah was the one that received the richest blessing. Since Reuben had sinned so grievously against his father by committing incest with one of his secondary wives, he forfeited all the prerogatives of the firstborn: the priesthood went to Levi, the double portion to Joseph in having his two oldest sons made the ancestors of one tribe each, and the government to Judah. Verse 10 we read: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the people be." Here the expression *Shiloh* is understood in very different ways. The Jewish

Synagogue and the Christian Church up to the present time, together with some of the modern exegetes, understand it as a designation of the Messiah, signifying *the one the bears or brings rest*: Others take it to be the name of the city Shiloh that more than thirty times occurs in the books of the Old Testament, this being the place where the whole people of Israel, after the conquest of Palestine had been completed, assembled for the division of the country (Josh. 18, 1). Then the translation would have to be: "Till he" (viz. Judah as the leader of the nation) "come to Shiloh," *the place of rest* after all the unrest and trouble of the preceding warfare. Others, again, translate: "Till rest come," or: "Till he" (Judah) "come to a *place of rest*." And others prefer still other renderings. But whatever the translation of this expression may be, the passage contains a Messianic prophecy, at least in the following words: "And unto him shall the obedience of the peoples (nations) be." Even if Judah should be the one spoken of, and not Shiloh, the Prince of peace, it would have to mean Judah in and through his great Son and Descendant, the Messiah; for only in and through him has Judah ever had, in the strict and full sense of the term, "the obedience of the nations." "The prophecy of Jacob, as all prophecy, views together the high points or summits, of the time to come, not paying attention to the intervals, or spaces between them," as *Delitzsch* well puts it from his standpoint, maintaining that, even though in his opinion the translation ought to be, "Till he" (Judah) "comes to Shiloh and the obedience of the nations becomes his," still this passage has its final and perfect fulfilment in Christ, the great Son of Judah.— Thus, then, this prophecy says that the promised Redeemer, the Seed of the woman in the strictest and most eminent sense of the term, is to be a descendant of Judah, the son of Jacob, and is to be the head and ruler of all nations.

DEUTERONOMY 18, 15 sqq.

In this prophecy, uttered by Moses not long before he was taken away by God from the people whose civil and

religious leader he had been for forty years, the promise concerning the Messiah takes on a different shape and form, shows him in an entirely different state and office. It reads as follows: "Jahveh thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all that thou desiredst of Jahveh thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of Jahveh my God, neither let me see this great fire any more, that I die not. And Jahveh said unto me, They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." That this promise in the first place refers to the prophets of the Old Testament whom God would send to let the chosen people know his will, so that they might not be tempted, or in their opinion even be compelled, to consult heathen soothsayers and the like in order to know what they should do or could expect, is evident from the whole context. The verses preceding this prophecy, from verse 9 on, read: "When thou art come into the land which Jahveh thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found with thee any one that maketh his son or his daughter to pass through the fire, one that useth divination, one that practiseth augery, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto Jahveh; and because of these abominations Jahveh thy God doth drive them out from before thee. Thou shalt be perfect with Jahveh thy God. For these nations that thou shalt dispossess, hearken unto them that practice augury, and unto diviners; but as for thee, Jahveh thy God hath not suffered thee so to do." For his people, as far as they need special revelations, God himself will provide, namely, by sending

them, whenever necessary, a prophet, that is, a person of their own nationality to whom he will reveal his will in a similar manner as he had done to Moses, so that he may announce it to the people. That is what verses 15-19 say in the first place. The verses immediately following these prove the same thing: "But the prophet, that shall speak a word presumptuously in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that same prophet shall die. And if thou say in thy heart, How shall we know the word which Jahveh hath not spoken? when a prophet speaketh in the name of Jahveh, if the thing follow not, nor come to pass, that is the thing which Jahveh hath not spoken; the prophet hath spoken presumptuously, thou shalt not be afraid of him." It needs no proof that all this pertains to prophets in general. And still we have cited Deut. 18, 15 sqq., as a promise of the Messiah. And we have the authority of the New Testament for this. The people of God does not stand in need of any heathen diviner and the like, for God will always see to it that they have a true prophet inspired and sent by himself. That he promises here; and this promise he has abundantly fulfilled, as the Old Testament history proves. But the Messiah, the Christ, God's own Son, the Logos or Word, the personal revelation of God (John 1, 1 sqq.), is the culmination and crown of all prophecy and all prophets. Therefore we read Heb. 1, 1. 2: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."* The prophets God also used to re-reveal his will; but this revelation was only preparatory to that final revelation that he made to mankind in and through his Son, Jesus the Christ, the Redeemer of the world. He is the prophet like unto Moses in the strictest and most eminent sense of the term, in a far higher degree

* Literally it is, *In a son*, i. e., in a being that is *son*, namely, essential son of God, in whom he himself was and is as he was and is in no other being, not even in the prophets of old, though by his spirit he was also in them and spoke through them.

than the Old Testament prophets were, he being also the Mediator of a covenant like Moses, and having seen God like Moses. Yea, he is even a prophet higher than Moses, the covenant whose Mediator he is being immensely superior to that mediated by Moses, and his relation to God being infinitely closer. For we read John 1, 17 sq.: "The law was given through *Moses*; *grace and truth* came through *Jesus Christ*. No man hath seen God at any time" (namely, as to his "face," or his real essence, not even Moses, comp. Ex. 33, 18-34, 8); "the only begotten Son, who is in the bosom of the Father" (in the most intimate and constant communion with him) "he hath declared him." But the passage Deut. 18, 15 sqq., is also in the New Testament directly referred to as prophesying of Jesus the Christ. John 1, 45 "Philip findeth Nathanael, and saith unto him, We have found him, of whom *Moses in the law*, and the prophets wrote, *Jesus of Nazareth, the son of Joseph*." And there is no doubt that the inspired apostle indicates that Philip was right; and just as little doubt there can be that Philip, speaking of Moses, especially refers to the passage we have under consideration. John 5, 46 Christ himself says to the Jews: "If ye believed Moses, ye would also believe me; for he wrote of me." And here again our passage is certainly meant in the first place. Acts 3, 22 sqq. Peter especially cites our passage as speaking "of these days," that is, as being fulfilled in and by Christ. In the same way Stephen, the first martyr, cites this passage as evidently referring to Jesus, Acts 7, 37. Even the Samaritans understood it so. Accepting of all the books of the Old Testament only the Pentateuch, they based their hope for a Messiah solely on this passage. Hence the Samaritan woman in her discourse with Christ says: "I know that Messiah cometh (he that is called Christ); when he is come he will declare unto us all things." John 4, 25. We may also say that when Jesus at his glorification was in conversation with Moses and Elijah, the representatives of the Old Testament covenant as to law and prophecy, and there came "a voice out of the cloud, saying, This is my

beloved Son, in whom I am well pleased; *hear ye him*" (Matt. 17, 5), these latter words meant to testify that he is the prophet spoken of by Moses, unto whom the people of Israel were to hearken.

According to this promise, then, the Redeemer of the human race, will be a prophet, yea, *the* prophet, the one through whom God will reveal his gracious will to mankind in the most perfect and final way and form.

We conclude our explanation of this passage by giving an extract from the extensive and thorough discussion of it contained in the commentary of the well-known exegete C. F. Keil: "If, then, we have to give up the direct (immediate) and exclusive reference of this promise to the Messiah, as not in accordance with the context and the wording, a reference that was prevalent in the older Church and of late has been renewed by Kurtz, with whom Auberlen and Tholuck agree, we just as little can approve of limiting it to the Old Testament prophets and excluding the Messiah, as Hofmann, Baur, Knobel and others do. To limit in this way the idea of *prophet* there is not the least justification, since the expectation of the Messiah was not unknown to Moses and the Israel of his time, rather is already expressed in the promise of the seed of the woman and in the prophecy of Jacob concerning *Shiloh*. Hence O. v. Gerlach is altogether right when he remarks with regard to our passage: 'This is a prophecy concerning Christ as the true prophet, entirely similar to that of the seed of the woman, Gen. 3, 15.' Also the occasion when Moses received from the Lord the promise of the prophet which he here communicates to the people, namely, when the people at mount Sinai asked for a mediator between them and the Lord and the Lord sanctioned this desire of the people, suggests taking the promise in the full sense of the wording, without any limitation, i. e., to find Christ, in whom the office of a prophet culminates and becomes perfect, included in it. . . . Finally, the comparison of the promised prophet with Moses compels us to understand these words also of the Messiah. Just as little as the expressions 'like unto me' and 'like unto

thee' would warrant us in excluding the Old Testament prophets, just as little do they permit us to exclude the Messiah, since they evidently mean that the future prophet will be just as able perfectly to perform the duties of his office as Moses was with regard to his office, that he will be able to mediate between the Lord and his people in the way and power of Moses. In this respect none of the Old Testament prophets was altogether the equal of Moses, as is stated already Deut. 34, 10 sqq.: 'And there hath not arisen a prophet since in Israel like unto Moses, whom Jahveh knew face to face' (intimately, as a friend does a friend) "in all the signs and the wonders, which Jahveh sent him to do in the land of Egypt, to Pharaoh and to all his servants, and to all his land, and in all the mighty hand, and in all the great terror, which Moses wrought in the sight of all Israel.' All the prophets of the Old Covenant stand on the basis of the economy of the law founded by the mediatorship of Moses; also in their predictions of the future they simply are building on the foundation laid by Moses and consequently prophesy concerning the appearance of the Servant of the Lord, who, as the Prophet of all prophets will restore Jacob and bring forth the law and right of the Lord to the nations until the end of the world (Isa. 42. 49. 50. 61). Rightly, therefore, this promise is in the New Testament referred to Christ as fulfilled in him."

(To be continued.)

THE AUTHORSHIP OF THE BOOK OF DANIEL.

BY REV. R. E. GOLLADAY, COLUMBUS, O.

V. OBJECTIONS CONSIDERED.

The higher critics have tried hard to disparage the Book of Daniel. They have written a big interrogation point after the discussion of Daniel's historical existence. The Christian has been shocked at much that he has heard of their methods and conclusions. But all that we have heard so far is only preliminary, the skirmishes, the object of

which is to clear the approaches for the main assault. In this concluding chapter let us give our attention to the objections urged against the Book of Daniel itself. And, first of all, to the objections based on:

External Grounds.

It is urged against the early or exilian origin of the Book of Daniel that, in the Hebrew Canon, it is found among the Hagiography, a class of non-prophetic writings. De Wette, *Int.*, P. 493, says: "The position of the book in the canon — in the Hagiography — seems to prove it was written after the collection of the prophets was closed." Bleek, *Int.*, P. 202 f., follows the same line: "The things which cause us to conclude, with the greatest probability, that the book and its contents could not have been known until a considerably later date than the age of Daniel are, first — the position of the book in the Hebrew Canon, among the Kethubhim and not among the Nebiim, and one of the last of the former. This can scarcely be explained save by the supposition that the book was not known at the time of the Nebiim, which was most probably made by Nehemiah, about 450 B. C., at least 100 years later than Daniel." In the same strain writes Eichhorn, Driver, Farrer, et al.

At this point, as an aid in clarifying matters, let us introduce a paragraph on the divisions of the Hebrew Canon. The Biblical student need not be told that it follows an order differing from that with which we are familiar in the English Bible. First stands the Torah, the Pentateuch. As the second division comes the Nebiim, composed of the *Prophetæ Priores* = Joshua, Judges, I. and II. Samuel, I. and II. Kings; and, under the same generic head, the *Prophetæ Posteriores* = Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jona, Micah, Nahum, Habakkuk, Zephania, Haggai, Zecharia, Malachia. The third division is that of the Kethubhim, or Hagiography = Psalms, Proverbs, Job, Canticles, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, Chronicles.

The inference which the critics would have drawn is that the Nebiim contains all the prophetic books, and nothing else. This is not true. In this class we find the books of Joshua, Judges, Samuel and Kings; non-prophetic writings. While in the third division, besides Daniel, we find the Psalms, many of which are professedly prophetic. It is in this way the critics would bolster up their contention that Daniel is not a prophecy, but a history, written from historical data, but thrown into the form of prophecy, and palmed off as such.

The matter is set forth in this light by some of the critics. They represent the threefold division of the Hebrew Scriptures as a natural growth, each division containing the productions of a certain age. As the first division came the Law, solitary in its glory. As the next books happened to be of a prophetic character they formed the second division, but to this were joined the early books of Joshua, Judges, Samuel, and Kings; because there was no other place for them. In the course of time, however; other books were produced which were grouped in a third division—the Kethubhim, or the writings. If this argument of the successive formation of the divisions of the Hebrew Canon could be substantiated it would have some force. For the second division being closed after the captivity, and Daniel occupying a place near the end of the third division would argue a very late date for this book. But it has been shown that the hypothesis of a formation of divisions on the basis of successive origin is without foundation. Hengstenberg declares: “The concurrent testimony of the Jewish tradition is against it.” If the time of production decided to which division a book was to belong, how does it come that Job, Ruth, and Ezra, which were undeniably in existence before some contained in the second division, were not embraced in it? And why was Lamentations separated from the prophecy by the same author?

The true explanation of this threefold division is not this, that it is the result of a natural grouping of the

productions of different stages of Israel's history; but a division based on internal grounds. A division the principles of which existed before the second section was complete. This principle of division, as a glance at the second and third divisions will show, was not a difference in the time of production, and not a difference in the degree of appreciation, as some would have it; but the difference between the prophetic office, and the prophetic gift. First in order came the Torah, the Law, the original fountain-head of Revelation; to which, according to the Jewish mind, there could be no approach, or addition. For the disposition of the other books the principle of differentiation was this — did the authors occupy, by divine appointment, the prophetic office, or were they simply prophets, men in other walks of life whom God used for promulgating a message? Job, David and Solomon, were in possession of the highest prophetic gifts, but they were not prophets in the sense of holding the prophetic office. They delivered a message as laymen. The same is true of Daniel. Though a peer of the greatest of the Prophets, he did not wear the insignia of the prophetic office, he did not stand, officially, in pastoral relation to his people; he was a statesman, a ruler. This explains also, in a natural way, why the Lamentations of Jeremiah, given mostly in the form of personal experience, is sundered from his prophecy and put in the third division.

The covert charge that the position of Daniel in "The Writings," after the Megilloth, is indicative of the doubt with which the Jews received it, and of their lack of appreciation of it, is sufficiently answered by the simple reminder that in this division we find the Psalms, and that here it finds its natural place in connection with the books with which it is so closely associated from an historical point of view — Ezra and Nehemiah.

Bleek, who takes it for granted that the Old Testament Canon was closed before the time (set by the critics) of the production of the Book of Daniel, explains its reception into the Canon by the assumption that it was believed by the Jews to be the genuine production of Daniel's pen,

and that it had been lost, or concealed, during all the preceding years. Leaving out of view, at least for the present, the incompatibility of this view with the jealous care with which the Jews treasured their sacred books, and the discriminating spirit which they exhibited in the formation of their Canon of Scripture, it does not at all help to explain the position of the book in the Canon. If the Jews believed it to be the work of Daniel, and thus a prophecy, why did they not put it with the Prophets, where of a right it belonged? For if the Canon was closed at the time of its reception it would be as easy to open it at the second division as the third. If this supposition of Bleek's were true it would do much to strengthen the proposition, before advanced, that it was not the time of composition, but the official, or non-official, character of the author which was the deciding factor in determining the place of a book in the Canon. And thus the contention that the position of Daniel proves its late origin falls flat to the ground.

A second reason urged against accepting the Book of Daniel as the product of Daniel's pen is that it is not mentioned by the son of Sirach in Ecclesiasticus, 49, 44-50, where a list of Old Testament worthies is recorded. De Wette, Int., P. 493, says: "It appears that Daniel is not the author of this book from the silence of Jesus Siracides respecting Daniel — who must have appeared to him a very important prophet, if he had lived at the time and place alleged." Bleek, of all the critics, lays the most stress on this argument against Daniel. We give a synopsis of it. "The silence of Jesus, the son of Sirach, as to Daniel, in Ecclesiasticus 49, where we should be entitled to expect an express mention of him.

"He devotes chs. 44-50 to praising the worthies of his nation. In ch. 44, 1-15, he announces his purpose, in the remaining part of the chapter he treats, in succession, of Enoch, Noah, Abraham, Isaac, Jacob. In ch. 45, of Moses, Aaron, Phineas. In ch. 46, of Joshua, Caleb, the Judges, Samuel. In ch. 47, of Nathan, David, Solomon. In ch. 48, of Elijah, Elisha, Hezekiah, Isaiah. In ch. 49, of Josiah,

Jeremiah, Ezekiel; the 12 lesser prophets, Zerubbabel, Joshua, Nehemiah. In ch. 50, he concludes with praises of the high priest Simon.

"It cannot well be explained how Daniel's name came to be omitted if he was such a personage as is represented in this book. It can only be explained by the supposition that this book was not known to the writer, Jesus Sirach (about 200 to 180 B. C.)" Int., P. 203. We will not introduce the words of the later writers, for much as they pretend originality, they do nothing but reproduce the old objections, not infrequently in stock phrases.

In answer to this objection it is to be observed that this list does not lay claim to the completeness of a catalogue. Further, the principle according to which the author seems to have worked was to sing the praises of the men who had been especially distinguished in the affairs of Israel; but with special reference to those who exercised their talents among and for the people. This would naturally pave the way, we shall not say for the exclusion, but the omission of Daniel's name. For while he was, indeed, an illustrious Israelite, he did not exercise his talents specifically, exclusively, or officially for, or among, his race. This view is corroborated by the fact that the name of Joseph, from whose life, according to Bevan, some of the details of Daniel's story were borrowed, is not mentioned in this list.

Suppose we admit that the name of Daniel comes within the scope of the purpose of Ben Sira, suppose we admit our surprise at not finding it there. What have the critics won? Nothing, absolutely nothing. For this is not the only instance where the author has failed if it was his purpose to make an exhaustive catalogue of Israel's ancient worthies. He does not mention Ezra, whose historical existence, at a date later than that of Daniel, no one denies; a man, too, who, officially, occupied a more prominent place in the history of Israel than Daniel. Further still, it is maintained by Bretschneider, in his *Liber Jesu Sirac*, that it can be established, on indisputable evidence, that the pas-

sage, 49, 10, which speaks of the minor prophets — *Καὶ τῶν δώδεκα προφητῶν τὰ ὀστᾶ ἀναθάλοι ἐκ τοῦ τόπου αὐτῶν* is an interpolation. On what grounds, then, can it be maintained that the silence of Ben Sira proves Daniel — the man and the book — a forgery?

By the way, what a strange thing this principle of higher criticism must be; what serpentine windings it is capable of; what summersaults it does make — to gain a point. When Ezekiel speaks of Daniel, when Christ speaks of him, it does not mean anything; or it may mean anything save what the words clearly say. But when an uninspired paraphraser of Old Testament Scriptures takes it upon himself to resing the praises of Israel's heroes, and misses a note, — presto, the critics have an infallible proof that the one passed over never existed. Does this not show the desparate character of their undertaking?

At this point we will also state that Prof. Margoliouth, in his "Lines of Defence of the Biblical Revelation," maintains, not only with great skill, but in a convincing manner, that the Book of Daniel was known to Ben Sira, that he bases theological arguments on statements of Daniel, and borrows phrases from his book.

A third argument urged against the genuineness of Daniel is that no traces of the book are found in the post exilic prophets — Nehemiah, Haggai, Zechariah and Malachi. Bleek says: "Had the book been composed by Daniel, and so, extant from the time of Cyrus and known among the Jews, one should find use made of it in the prophets after the captivity. But there is nothing of the sort." It is strange how blind these men can be on occasions. When they want to they can find resemblances and quotations where other people cannot see them, and not infrequently where it may be conclusively shown that nothing of the kind exists. What would it prove if the critics could show that the post exilic prophets do not mention, or in any way refer to, Daniel? They do not mention, or directly refer to, Jeremiah or Ezekiel. Does that prove that these prophecies must be repudiated? Assuredly not, for we have seen

that Ezekiel, especially, is in favor with the critics. Then why does an objection which does not apply to all apply to Daniel? It is a discrimination born of hatred, and the determination to, at any cost, discredit Daniel. In this instance, in spite of Bleek's blunt, positive assertion: "There is nothing of the sort," that is, no use made of Daniel in the post exilic prophets — there is something of the sort. It does not take long, nor does it take unusual abilities, to trace the influence of Daniel in a number of instances in the later prophets. No one, not wilfully blinded, could fail to notice the resemblance of passages in Nehemiah to words of Daniel. Take for instance the prayer of Daniel, ch. 9: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, our fathers, and to all the people of the land." Compare with this the prayer of Nehemiah, ch. 1: "O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments. . . We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst." That there is a relationship existing between these, and similar, passages even the critics admit, since their attention has been called to them; but, with their usual facility in such matters, they are now trying to forge this into a shaft for their own quiver by the assertion that the author of Daniel must have used Nehemiah as a model. O tempora! O mores!

In Zechariah also there is an unmistakable evidence that the existence of Daniel was known, well known. In ch. 1, Zechariah says: "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, what be these? And he answered me,

These are the horns which have scattered Judah, Israel, and Jerusalem." This allusion could have no intelligible meaning to the Jews without some previous knowledge, but in the light of Daniel 7 ff. it would be clear. The same is true of the vision of the four chariots in Zechariah 6. There is no conceivable way in which the bare allusions of Zechariah could have been developed into the detailed account of Daniel. But with the existence of Daniel's prophecy, and this well known to the people to whom Zechariah was writing, such a condensed reference is accounted for in a very natural way.

A slight variation of this same argument is that no use of, or reference to, Daniel is found in the Jewish literature — non-canonical — written before the middle of the second century B. C. The observation before made that this objection does not prove anything, because it proves too much, holds here; for a number of the other prophets are not mentioned. But here, as in the former case, we do find evidences of the existence of the Book of Daniel, and just at the place where it does most good, — in the Book of Baruch. This book lays claim to having been written early in the captivity. This is the way it begins: "These are the words of the book which Baruch the son of Nerias, the son of Maasias, the son of Sedecias, the son of Asadias, the son Chelcias, wrote in Babylon, in the fifth year, and in the seventh day of the month, what time as the Chaldeans took Jerusalem." The book itself furnishes abundant evidence to show that this claim is not true. But there is good evidence for believing that Baruch is one of the two earliest, if not the very earliest, of the Apocryphal books. The first part of Baruch, I.-III. 8, was written in Hebrew; and Ewald, with others, place at least this part as early as 400 B. C. In this part there is an unquestioned use of Daniel. Take Baruch 1, 15: "To the Lord our God belongeth righteousness, but unto us the confusion of faces, as it is come to pass this day, unto them of Judah, and to the inhabitants of Jerusalem." Compare with this Daniel 9, 7: "O Lord, righteousness belongeth

unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem." Let us take Baruch's prayer in chap. II.: "Therefore the Lord hath made good his word, which he pronounced against us, and against our judges that judge Israel, and against our kings, and against our princes, and against the men of Israel and Judah, to bring upon us great plagues, such as never happened under the whole heaven, as it came to pass in Jerusalem, according to the things that were written in the law of Moses. . . . Yet have we not prayed before the Lord, that we might turn every one from the imaginations of his wicked heart. Wherefore the Lord watched over us for evil, and the Lord hath brought it upon us; for the Lord is righteous in all his works which he hath commanded us. Yet we have not hearkened unto his voice. And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mighty hand, and high arm, and with signs and wonders, and with great power, and hath gotten thyself a name, as appeareth this day: . . . we have sinned, we have done ungodly. . . . Hear our prayers, O Lord, and our petitions, and deliver us for thine own sake. . . . Therefore we do not make our humble supplication before thee, O Lord, our God, for the righteousness of our fathers." Now let any unbiased reader answer whether this does not bear the decided impress of Daniel's great prayer in chap. 9: "He hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heavens hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses. . . . Yet made we not our prayer before the Lord our God, that we might turn from our iniquities. Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doeth, for we obeyed not his voice. And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day: we have sinned, we have done

wickedly. O Lord, hear; O Lord, forgive, O Lord, hearken and do; defer not, for thine own sake, O my God. For we do not present our supplications before thee for our own righteousness, but for thy great mercies." In these two prayers there is not only similarity; not only a general correspondence of phrase with phrase, and thought with thought; but there is practical identity. And this, remember, in the first part of Baruch, written, according to Ewald, and others, as early as 400 B. C. This, then, at one stroke, refutes the contention that Daniel is not mentioned in the Jewish literature; and it gives another effectual blow to the claim that it is the product of Maccabean days.

Let us now turn our attention to the objections based on:

Internal Grounds.

One of the most strongly urged indictments against Daniel is that it is flagrantly inaccurate from the view point of history. And first of all, Nebuchadnezzar is called king a year too soon. Daniel, 1, 1, says: "In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it." This, according to Farrer is one of many "violent" errors. The objection is thus formulated by Bleek: "We are told that Nebuchadnezzar as king of Babylon captured Jerusalem in the third year of Jehoiakim. But it can be shown, from Jeremiah and 2 Kings, that Nebuchadnezzar did not come to the throne till the fourth year of Jehoiakim, and as the main point (from Jer. 36, 9-29) that the Chaldeans themselves, in the ninth month of the fifth year of Jehoiakim, had not yet arrived at Jerusalem." Int. II., P. 214.

The prophet Jeremiah, 25, 1, does say: "The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar." This is one of the critics' violent errors. And, at first sight, there does appear to be a contradiction between the two prophets — Daniel and Jeremiah. For if Nebuchadnezzar did not come to the throne till the fourth year of Jehoiakim how

could he capture Jerusalem in the third year of this king of Israel? The explanation is very simple, and is borne out by the evidence of history, both sacred and secular. Berosus, the Chaldean priest of the time of Alexander, who translated the history of Babylonia into Greek, tells us that Nebuchadnezzar, the prince-royal, was co-regent with his father, Nabopolassar, king of Babylon. In the days of his co-regency Nebuchadnezzar was sent by his father on a military expedition against Palestine and other countries. While on this expedition the prince received word of his father's death. After setting his affairs in order, and entrusting his army, with the captives he had taken, to other hands, he set out in haste for Babylon, of course to receive his crown, and take up his full regnal duties. The fact that Nebuchadnezzar, as heir apparent, shared with his father the kingly duties and prerogatives suffices to show that Daniel is not guilty of any error, much less a violent error, in calling him king in the third year of Jehoiakim, even though he was not full king till the next year. But there is still another, a stronger, a perfectly natural, explanation and justification of Daniel's language. Daniel was writing, not with the perspective of centuries between him and the one of whom he writes; but in the reign of Nebuchadnezzar. Is it not the thing to be expected that Daniel should speak of him as the king, even when referring to something taking place before his full accession? We constantly do the very same thing. For example, we speak of President Lincoln's poverty and struggles, meaning thereby not the struggles of the years of his presidency; but designating him by his chief title when we refer to his boyhood days.

Anderson, in his able refutation of Driver and Farrar, shows from historical sources, sacred and secular, how perfectly the statements of Daniel accord with the data of the other Biblical books as to the time of Nebuchadnezzar's accession, the duration of his reign, the length of the captivity, the facts concerning Jehoiakim's reign, and the like. Instead, therefore, of the Book of Daniel being full of

palpable errors, and thus giving evidence of its late composition, the critics have been proved guilty of an attempt to reconstruct history, and, as Anderson says, have even attempted to cook Scripture passages, in their eagerness to make contradictions where there are none.

There is a second historical error in the first verse of Daniel, the critics say. "In the third year of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it." This time the question is not whether Nebuchadnezzar was king at this time; but whether there was an attack made on Jerusalem, and a carrying away of captives in the third year of Jehoiakim. On this point Bleek, in the quotation already given, says: "It can be shown . . . that the Chaldeans themselves, in the ninth month of the fifth year of Jehoiakim, had not yet arrived at Jerusalem." This charge is based chiefly on Jeremiah 36: 9—29: "And it came to pass in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, that they proclaimed a fast before the Lord to all the people in Jerusalem. . . And thou shalt say to Jehoiakim king of Judah, thus saith the Lord; thou hast burned this roll, saying, why hast thou written therein, saying: The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast." Because Jeremiah, whom the critics seek to make Daniel's nemesis, speaks, in the fifth year of Jehoiakim, of a coming of the king of Babylon as yet in the future, and says nothing of a campaign in the past, they assert that there was no such invasion. This is a serious charge. If the critics are right then the historical ground work of the whole Book of Daniel is destroyed at one blow. Then, indeed, the critics have made a point, and the credibility of Daniel is impaired beyond repair. But we need not be alarmed. The contradiction between Daniel and Jeremiah exists only in the imagination of the critics. First of all, Jeremiah does not say there was no invasion, no deportation, in the third year of Jehoiakim. He does not mention it, but silence proves nothing. In the second place, the critics read too much

into Daniel's record in order to be able to draw out their own conclusions. Daniel nowhere says that in this attack, in the third year of Jehoiakim, Nebuchadnezzar either destroyed Jerusalem, or that there was a general deportation. All that Daniel says is that he besieged the city, and took some captives, among whom was the king, Jehoiakim, himself. Further, that part of the vessels of the Temple fell into the heathen king's hands, and were carried by him to the treasure house of his god.

If the critics would take one-fourth the time and trouble to find the harmony of the Scriptures which they take to harmonize the statements of uninspired historians they would quickly find that there is no error in Daniel's statement, no contradiction between him and Jeremiah, or any other writer of Scripture. But all the pains of these men are taken on the other side — to find, to make, contradictions.

That there was an expedition against Jerusalem in the third year of Jehoiakim the critics deny in view of the statement of Jeremiah 36. That there was any expedition at all during Jehoiakim's reign is, in their sight, problematical; because of the silence of Jeremiah as to such an expedition. But over against this latter point the statement of 2 Kings, 24, 1, is decisive: "In his days (of Jehoiakim) Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him." Daniel tells us when this invasion and subjugation took place, in the third year of Jehoiakim. The simple question then is how can this be true in the face of the statement of Jeremiah that in the ninth month of the fifth year of Jehoiakim Jerusalem was still intact, that Jehoiakim was still in authority there, and that the coming of Nebuchadnezzar was still in the indefinite future? If we will allow Scripture to explain Scripture, and allow the force of other corroborative evidence, the answer is not hard to find. That Nebuchadnezzar invaded Palestine in the year before his full accession to the throne, and that he took some Jewish captives, is plainly affirmed by Berosus.

And for doubting his statement there is no good ground. This is in perfect accord with Daniel, for the year preceding Nebuchadnezzar's accession was concurrent with Jehoiakim's third year. What remains for us, therefore, is to find an explanation for Jehoiakim's continued residence and authority in Jerusalem, and a cause for a subsequent invasion. To this we have a reasonable and natural explanation in 2 Kings, 24: "In his days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years; then he turned and rebelled against him." The simple solution of the problem is this—in the first expedition Jerusalem was attacked; in a sortie, of which Josephus speaks so frequently in describing the sanguinary conflict which ended in the destruction of Jerusalem by Titus, A. D. 70, Jehoiakim was taken prisoner. Or, more probable still, Jehoiakim pusillanimously surrendered the city to the besieger, and Nebuchadnezzar, who at first bound him with chains to carry him to Babylon, was led to make him vassal ruler of the city and province. Or Nebuchadnezzar may have sent him back from Babylon for this purpose. This is in accordance with 2 Kings 24 which says that Jehoiakim became Nebuchadnezzar's servant for three years. It also clears up the words of Jeremiah 36, for after this period of vassalage Jehoiakim became rebellious, and thus brought about a second invasion in which there was a general deportation of the Jews.

Another objection follows, which is almost too puerile to mention; but it is of help to us by way of showing to what straits the critics are forced in order to find something to urge against Daniel. This is not an historical objection, but we introduce it here because it has to do with the name of the Babylonian king. The critics try to make it appear that the name should be Nebuchadrezzar, the penult beginning with an r instead of an n. Instead of the r this book uses the n. This, they say, the author could not have done had he lived at this king's court. This point the critics seek to strengthen by the insinuation that the Book of Daniel stands alone in this. The truth is that

the name Nebuchadnezzar occurs in at least seven of the books of the Old Testament. One of these, Ezekiel, uniformly spells the name with r. Four, Ezra, 2 Kings, and 1 and 2 Chron., have the n. Jeremiah uses both forms, but n in the earlier chapters. This shows that both forms were in use at the time of the captivity. Once the insinuation of the critics, that this is a peculiarity of Daniel, is brushed aside, what is there to the objection? If this were true, what force would it have? How frequently do we find differences in the spelling of ancient names, and of some not so ancient. There may have been current different ways of spelling this name. A scribe might have been responsible for the change. Whatever the cause of this lack of conformity in spelling a word, to urge it as an objection, at least in this case, weakens the cause it would strengthen.

An objection somewhat akin to those based on the fact that Daniel calls Nebuchadnezzar king when he was only prince-royal, and speaks of the invasion of Palestine and the attack on Jerusalem in the third year of Jehoiakim, when Jeremiah speaks of his coming as yet future in the fifth year of Jehoiakim, is the one that there is a contradiction between the first and second chapters. Chapter two says that "in the second year of Nebuchadnezzar" this king "dreamed dreams wherewith his spirit was troubled, and his sleep broke from him." All others failing, Daniel explained the dream. Now it is urged that the record speaks of Daniel as one who had a recognized place among the wise men of the kingdom. And this in the king's second year. While chapter one states that the Hebrew youths were to have a three years' course of training before they could stand in the king's presence. First of all, while the record does speak in a general way of Daniel being associated with the wise men, yet it does not say he had completed his course of training. Indeed, the record shows very plainly that there was some distinction between the men with whom the king had consulted and Daniel, for when Arioch came to execute the king's decree Daniel had first to be told of what had transpired between the king and the Chaldeans. That Da-

niel was then permitted to enter the presence of the king, supposing this to be a privilege not ordinarily granted till the completion of the period of training, is easily accounted for by the perturbed condition of things which prevailed at the court at this time. Besides all this, if we remember that Daniel was brought to Babylon the year before the king's accession, his third year of training would be complete at the end of the king's second year on the throne. So his appointed time was practically completed, while his extraordinary endowments, with God's blessing, undoubtedly gave him a standing beyond that which was usual.

An assault, probably the most severe of all, and for a long time one of the most troublesome, was made on Daniel on the ground of palpable ignorance of Babylonian history; this ignorance being shown especially in the assertion that Belshazzar was the son of Nebuchadnezzar, and the last of the Babylonian kings; the empire passing from his hands into those of Cyrus, the head of the Medo-Persian dynasty. First of all, it has been the common assertion that there never was a Babylonian king named Belshazzar. In opposition to this stood the unmistakable record of Daniel. But he stood alone. And it was his statement that they were seeking to discredit. His word was doubted, denied. Those who believe in inspiration held on to his word, but it was often with fear and trembling. They believed that Daniel was a witness of what he wrote, that his statement is a statement of fact. But the boldness, and the taunts of the critics made them often feel uncomfortable. And gave birth to the wish that the historians, who might have been expected to make mention of such a king's name, such as Herodotus, Xenophon, or Abydenus, had not been so provokingly silent. Then there stood the statements of Berosus, who seemed plainly to contradict Daniel. And Berosus ought to have known what he was writing about, for he must have had access to the national annals. Thus it went on till 1854, when Sir Henry Rawlinson deciphered tablets, obtained at Mughier, the ancient Ur of Chaldea, showing that Nabonidus, the last king of Ptolemy's canon, during

the latter years of his reign, associated with him on the throne his son Bilsharuzur, allowing him the royal title, very much as Nebuchadnezzar was associated with his father Nabopolassar. It is now agreed that this Bilsharuzur, or Bilsharezer, is the same as Daniel's Belshazzar. Thus, after many, many centuries, the almost forgotten ruins of the Orient are yielding up their hidden treasures to prove to us anew that the men who wrote the Scriptures wrote as they were moved by the Holy Ghost; and that what they wrote is yea and amen. This ought to be a lesson for every true friend of the Bible. It ought to teach us not to begin to tremble as soon as some little difficulty in God's Word is pointed out. All we have to do is to believe, and be patient; God's Word will justify itself.

The above, however, does not exhaust the list of difficulties. Daniel is right in this — there was a Belshazzar; but, say the critics, he was not the son of Nebuchadnezzar. Let us look at this point a moment. We learn from profane history that Evil-Merodach was the son of Nebuchadnezzar, and became his successor. Scripture mentions this man, and all that it reports is in agreement with what we learn from other sources; but it does not state that he was the son of Nebuchadnezzar. The successor of Evil-Merodach was his brother-in-law, and murderer, Neriglissar, not mentioned in Scripture. Neriglissar was followed by his son, a mere child, who was murdered after nine months, by Nabonidus, a usurper who seized the throne. This seems to sustain the contention that Belshazzar, the son of Nabonidus, was not the son of Nebuchadnezzar, as Daniel declares; indeed, it does not appear that he could have been a lineal descendant, for Nabonidus, so far as we know, was an interloper. Does this mean that Daniel, justified in one point, is found wrong in another? Let us investigate. First of all, as there are plenty of Old Testament passages to prove, the word son is not confined to a male descendant of the first generation. It is frequently used for a grandson; indeed, not infrequently of any lineal descendant. To give

one instance from the New Testament, in St. Matt., 1, 1, Christ is called the son of David, the son of Abraham. But does this help us, when we have seen that Nabonidus, the father of Belshazzar, was not a descendant of Nebuchadnezzar? There is one solution of the difficulty, and only one—the wife of Nabonidus may have been the daughter of Nebuchadnezzar, and thus their son would be the grandson of Nebuchadnezzar, and thus within the Scripture meaning of the word son as used by Daniel. But is this not a mere guess of those who have a cause to maintain? No, there is much to support the theory. It is not a far-fetched fancy, it is not an anomalous thing in history, that a usurper should seek to strengthen his position by an alliance with a member of the royal family, conquered, but still influential, powerful. If Nabonidus married a daughter of Nebuchadnezzar, the widow of Neriglissar, or another, it helps to explain his long and undisputed reign. If Belshazzar was the grandson of the great Nebuchadnezzar, the son of a favorite and popular daughter, it helps to explain his popularity, and why the people of Babylon mourned so sincerely for him at his death, as is mentioned by the annalistic tablet of Cyrus; and tells why Cambyses, the son of Cyrus, who wished to win the favor of the people, should himself conduct the funeral service. Further, Prof. Wilson mentions a fact I have not noticed elsewhere; namely, that Herodotus speaks of a certain queen Nitocris, who was very eminent, active in the erection of forts, canals, and the like. Many of these works, as the excavations show, bear the name of Nabonidus. Does not this lend the strongest kind of evidence to the premise that he was associated with a powerful and active queen? And, under the circumstances, what alliance would have so naturally brought this about as a union with the relict of Neriglissar, or another daughter, of great Nebuchadnezzar? But, to me, the strongest proof of all is that Nabonidus named his second son Nebuchadnezzar, after his grandfather. No one maintains that this line of argument has the certainty of a mathematical demonstration. But it has the merit of fully meet-

ing the requirements of the case. And it has on its side all the evidence which has a bearing on the case. Indeed, it amounts almost to a certainty. Without any fears we can await the time when the hand of some patient excavator shall bring to light another page of the unknown, or half known, history of the past. When this comes to pass those who have held to their faith will not be put to shame. Daniel will be again gloriously vindicated.

The first mentioned and clearly proved point, namely, that Belshazzar was associated with his father on the throne, and was privileged to use the royal title, prepares the way for the removal of what the critics have maintained was a contradiction between Daniel and Berosus. The former says that Belshazzar was slain on the night of the fall of Babylon. Berosus says that the king had left the city, was taken at Borsippa, and, instead of being killed was kindly treated. In the light of the Mughier tablet, this apparent contradiction is cleared away. Nabonidus was in command of the army in the field. Thus it came that he was captured at Borsippa, treated with consideration, as the Persians often did their prisoners, and sent to Carmania, where he died. Belshazzar was in command within the city, and here he was slain in the assault, the night the city was taken.

One of the incidental proofs of the truth of Daniel's record, of its agreement with the Mughier tablet — one of those little undesigned matters which do so much to establish important truths with which they seem to have no particular relationship — is found in Daniel's statement that he was made the third ruler in the kingdom. Why not the second ruler, as Joseph was in Egypt? The reason becomes clear in the light of the recent discovery. Belshazzar, who raised him to this position, was himself only second ruler. And the highest place he could give Daniel was third place.

In this connection there is still one point which has not been fully cleared up. It is the statement of Daniel that "Darius the Mede" became the successor of Belshazzar after the fall of Babylon. The point the critics seek to make:

is this, that "there was no such a king as Darius the Mede." The same thing was said about Belshazzar. In this case God has shown, by the hand of the excavator, that Daniel is right, and the critics wrong. In the case of Darius this has not yet been fully done.

There was a Darius, Darius Hystaspes, who belonged to the Persian line of kings; but he came to the throne twenty years after the capture of Babylon. This Darius the Book of Daniel does not mention. And secular history gives no confirmation of the existence of the "Darius the Mede" of whom Daniel speaks. And this, with the critics, is a fatal defect. For these great men have a child-like faith in any kind of a record,—save the records left by God's prophets. Many have been the questions asked about this "Darius the Mede." The attempt has been made to identify him with various rulers. But hitherto no definite, no fully satisfying solution of the problem has been found. The rationalists have left no stone unturned to make this appear as a decided point against the truthfulness of Daniel's record. It has been characterized "a sheer blunder," "pure fiction," and the like. Farrer says: "Darius the Mede" probably owes his existence to a literal understanding of the prophecies of Isa. 13, 17 and Jer. 51, 11, 28. . . . We understand it, and it was meant to be understood, as a moral and spiritual parable, in which unverified historic names and traditions were utilized for the purpose of inculcating lessons of courage and faithfulness."

Let us take a brief survey of the situation. The Medes and the Persians were, together, carrying on a war of conquest. Cities of Asia Minor had fallen before the allied forces. Babylon and the territory of ancient Assyria was next to be assailed. Cyrus, a Persian, was in chief command. What would be more natural for Cyrus, who was a wise statesman, as well as a successful general, to put in charge of the conquered domain a Mede; for these were the older, and had been the stronger, people. In this way he would still more firmly cement the union of these people, prevent jealousy in his army, and, in general, strengthen

his position for the world conquest on which he seems to have been bent. That Cyrus did this has not yet been fully proved from secular sources. But there is nothing in secular history which even seems to contradict this, as there was in the case of Belshazzar and Nabonidus. On the other hand, there is evidence which does much to confirm Daniel. In the words which he uses in speaking of the kingdom coming into the hands of Darius it is clearly indicated that he "received it" as a subordinate. In the annualistic tablet of Cyrus, as translated by one of the critics themselves, there is a statement analagous to this. It says: "The third day of the month Cyrus entered Babylon. Dissensions were allayed before him. Peace to the city did Cyrus establish, peace to all the provinces of Babylon did Gobryas his governor proclaim. Governors in Babylon did he (Gobryas) appoint." Who was this Gobryas? He was a governor under Cyrus. A governor who had the right and privilege of appointing governors—a second king. May he not have been "Darius the Mede?"

As this Darius was sixty-two years of age when he took the reins of government, and as he appears to have been in authority but a short while, it is not surprising that no account is found of him in the secular history of this period. His suzerain would be more likely to receive mention. But the records of the past are not as barren of all mention of this Darius as one would be led to think from reading the assertions of the critics. Prof. Wilson tells us that there are a number of historical references to a Mede not usually counted in the lists of reigning kings. If Farrer does object that these are but unhistoric fiction, that is no worse than what he maintains of the Book of Daniel. But withal, he has not succeeded, nor have any of the critics, in convicting Daniel of a single false statement. So we can afford to leave this problem unsolved. Daniel will yet be clearly proved, in this as in other things, wholly right, and the critics, as usual, wrong.

In Daniel 8, the prophet speaks of a vision he received at Shushan. This statement the rationalists seized upon

with avidity, because they thought it gave them ground for charging another violent historical error. Daniel says that, either in vision or in reality, he was in Shushan. The point which the critics seek to make is this, Pliny tells us that Shushan, or Susa, was built by Darius, the son of Hystaspes, who, according to history, did not begin his reign till about 520 B. C., a good many years after Daniel's death. Here then was evidence that the book was not written at the time of the captivity. But the hopes of the critics have been shattered. Xenophon speaks of Susa as in existence in the days of Cyrus. Herodotus, who was born 484 B. C., speaks of Susa as a city in the days of Memnon, which takes it back to the shadowing days of Greek history. But, most conclusive of all, Cuneiform inscriptions have been found which speak of "Shushan," giving it the exact form used by Daniel, as existing at the time of the reign of Assurbanipal, who, according to Babylonian history, became coregent with his father, Essar-haddon, in 669 B. C. This is more than a half century before we ever heard of Daniel. Again Daniel is vindicated. If the statement of Pliny, then, means any thing at all, it means no more than that Darius rebuilt, enlarged, or beautified the city. It is to be understood in the same sense as the words of Nebuchadnezzar, Dan. 4, 30: "Is this not great Babylon, that I have built for the house of the kingdom by the might of my power, and for the house of my majesty." Of late the rationalists have said but little about this point. A covert sneer takes the place of their former confident boastfulness.

It is maintained that the use made in the Book of Daniel of the term "Chaldeans" as synonymous with the caste of wise men is conclusive evidence that the book is of later date than the captivity. The chaldeans were the early dwellers in southern Mesopotamia, who were especially learned in Arithmetic and Astronomy. In Daniel's days, it is said, the term chaldeans was applied to them as a people, and not to any portion of them as a distinguishing title. And one of the supports of this contention is that Jeremiah and Ezekiel do not use the name in this latter

sense. The sufficient answer to this is that there was no occasion for these two prophets to use the name in the narrower sense. Daniel uses the term in both senses. He was one of the caste. He had learned the language of these men, the language in which their treatises were written. And he had occasion to refer to these men. Herodotus, who visited Babylon considerably less than a hundred years after Daniel, uses only this term in speaking of this caste of wise men, and gives no indication that there was any other in use. There is no reason why it may not have been in use long before Daniel's time.

Daniel's mention of government by Satraps is pressed to yield a twofold argument against the book. First of all, it is a mistake that they are mentioned at all as Babylonian officers; in the second place, it is altogether improbable that there were as many as 120 under Darius. The first part of this objection especially has been so thoroughly established by secular history that it is no longer pressed as it was formerly. And there is nothing but the dictum of the pundits for the other. We prefer to believe Daniel.

Serious indictments have been brought against Daniel on the score of language. Farrer thus presents the matter: "The philological peculiarities of the book are no less unfavorable to its genuineness. The Hebrew is pronounced by the majority of experts to be of a later character than the time assumed for it. The Aramaic is not the Babylonian East-Aramaic, but the later Palestinian West-Aramaic." The indictment is thus set forth by Prof. Driver: "The Persian words presuppose a period after the Persian empire had been well established: the Greek words demand, the Hebrew supports, and the Aramaic permits, a date after the conquest of Palestine by Alexander the Great, B. C., 332."

Most of us are not experts in matters pertaining to the languages here discussed. We must abide by the decision of those who are, or profess to be, authorities. But even here a little common sense and a sound judgment may often

be of more real service than great linguistic ability without these. At any rate, it is well to read both sides before one allows himself to be carried away by the confident assertions of those who declare that the language of Daniel demands that the book be relegated to a time at least as late as Alexander the Great.

The Book of Daniel has come down to us in two languages. To chapter 2, 3, and from chapter 8, 1, to the end it is written in the so-called sacred Hebrew. The intervening section is written in Chaldee, or Aramaic. Now as to the Hebrew, both Farrer and Driver say that it is of a character which shows the book to be of a later date than the exile. But on this point Dr. Pusey, in his learned work on Daniel, says: "The Hebrew of Daniel is just what one should expect at the age in which he lived." Sir Robert Anderson says that one of the highest living authorities, in answer to a personal inquiry on this point, wrote as follows: "I am now of opinion that it is a very difficult task to settle the age of any portion of that book (Daniel) from its language." Prof. Cheyne, a radical higher critic, says of this point, in his Art., Daniel, Ency. Brit.: "From the Hebrew of the Book of Daniel no important inference as to its date can be safely drawn."

The attempt to judge of the date of any book by means of the words used, the orthography, and grammar, is a delicate and precarious undertaking, as is being constantly proved by the mistakes the critics make, and this even with comparatively recent literature. How much more difficult is this task when it comes to the books of the Old Testament. There are no manuscripts of the Old Testament in existence older than the ninth century A. D., thirteen hundred years since the last of those books were written. And now, in spite of the fact that these books were copied, and recopied, again and again, and thus prepared the way for changes of idiom, and grammatical forms, these men presume to fix almost the year in which a book appeared. Let them do this satisfactorily with the books of yesterday before they tell us that they can do it unfailingly with those

of twenty-five hundred years ago. But the evidence, as we have seen, is not all on one side. Indeed, Prof. Margoliouth, in his essay on Ecclesiasticus, tells us that in the light of what is being learned of Hebrew, the question soon will be, not how late can we assign the books of the Old Testament, but how far back can we put them.

"The Aramaic of Daniel is not the Babylonian East-Aramaic, but the later Palestinian West-Aramaic," says Dr. Farrer. Prof Driver says: "It permits a date after the conquest of Palestine by Alexander." And Prof. Coburn, in the *Hom. Rev.*, July, 1903, says: "All the great living Aramaic scholars are a unit in declaring that the Aramaic of Daniel was never spoken in Babylon." But it is not true that all the scholars are agreed. The expression of Anderson's highest living authority, whom I take to be Prof. Margoliouth, that it is very difficult to settle the age of any portion of Daniel by its language, applies also to the Aramaic section. Pusey declares that the Chaldee of Daniel is nearly identical with that of Ezra, and is as distinct as his from the Targums of Onkelos and Jonathan, which gives us the Chaldee of the time of Epiphanes. And Dr Farrer himself admits that "perhaps nothing certain can be inferred from the philological examination either of the Hebrew or of the Chaldee portions of the book."

With respect to the presence of Persian words in Daniel, the rather weak premise is set up that they indicate a time after the Persian rule was well established. According to Prof. Driver, they "presuppose" such a time. To one who looks at the general probability of things, it would seem strange if there were absolutely no evidence of Persian influences, no Persian words, in Daniel. If such were the case would not an unbelieving school of critics use it against the book? To assume that the Persian language was unknown to the learned men of Babylon in Daniel's day is to assume something incredible. The ease with which the Persian rule was inaugurated argues forcibly that this language was generally known. Daniel was almost certainly a Persian scholar. And his book was evidently written after

the establishment of the Persian rule. What more natural then, than that there should be some Persian words in the book under consideration?

The Greek words in Daniel are the ones in which we have a special interest; for it is the presence of these which, according to Prof. Driver, *demand* a date for the book as late as 332 B. C. It is interesting to note that in former years it was maintained, with equal insistence, that there were about a dozen of these Greek words in Daniel. They have now dwindled down so that Dr. Farrer says: "At least three Greek words occur, of which one is certainly of late origin, and is known to have been a favorite instrument with Antiochus Epiphanes." One of these three (*kitharos*) is, we are told, at the point of being yielded. And Dr. Pusey asserts that the claim that there are any Macedonian Greek words in Daniel is a fiction.

If the Book of Daniel was composed as late as the time of Epiphanes let us see what we should expect as to Greek words. At this time Greek was spoken by all the scholars in Palestine, and by very many others. The Old Testament had been translated into Greek, parts of it a century earlier. Business was conducted in Greek. The official language was largely Greek. Men were changing their Hebrew names into Greek, as they are now changing them into English. Most of the literature was written in Greek. And some that was attempted in other languages was so full of Greek that scholars could scarcely tell what it was intended to be. If Daniel had been written at this time, as is maintained, by a Palestinian Jew, it is scarcely possible that it could have been otherwise than full of Greek words. But what is the case? There are only two or three Greek words, and these not altogether undisputed. What is there improbable, or unnatural in Daniel's using a few Greek words, as many as necessary? There is nothing improbable in the supposition that the Babylonians, of Daniel's day, used Greek musical instruments. And if they used the instruments they would also use the Greek names. Babylon, in those days, was the centre of a vast, a far-

reaching commerce. The borders of Babylonia touched, and at times embraced, the Greek settlements in Asia Minor. And, considering Nebuchadnezzar's tastes, it would have been strange if he did not have in his great band of "all kinds of music" instruments of Greek origin, and bearing their Greek names. Indeed, there is nothing incongruous with the thought that there may have been Greek musicians there. Let us suppose there was nothing of this kind. Would it be incredible that Daniel, in writing for his people, should give to an instrument, in use in Babylon, the name of the corresponding Greek instrument which was well known to the Jews? That the Jews were acquainted with the Greeks and their affairs is incontestible. Prof. Sayce, in "The Higher Critics and the Monuments," tells us that there were Greek colonies on the borders of Palestine in the time of Hezekiah, a hundred years before Daniel, and that they enjoyed so much power that a Greek usurper was made king of Ashdod. In the face of all this, can we believe it, men will tell us that the presence of two or three Greek words in Daniel demand that we give up the genuineness of the book, and brand it as a pseudipigraph of the second century B. C.?

Our essay draws to a close. That but a tithe has been said of what might be said on the controversy in review will be clear to those who know of the ponderous tomes written on the subject. It has been the aim of the writer to present the points considered chiefly from the view-point of history. It would give much pleasure to the writer to have some brother enter the lists and meet the objections to Daniel on the score of the general contents of the book; the character of the miracles recorded, the doctrinal contents, the Messianic prophecies, and the like. The animus, the unbelief, back of these objections has been indicated, but it would well bear enlargement. At the same time there would be brought out the intimate relation which Daniel bears to the whole scheme of Christian revelation.

In conclusion, the writer wishes to say that he knows of no better discipline for a pastor, or intelligent layman,

when he begins to feel uneasy, as most of us do at times, at the defiant, unblushing attacks of the rationalists, than to take up a subject like this and give it an impartial, thorough investigation. When he gets through he will feel like singing with new vim:

"The Word of God they shall let stand,
And not a thank have for it."

WHERE CAN AN ABSOLUTELY RELIABLE KNOWLEDGE OF GOD BE OBTAINED?

BY REV. G. J. TROUTMAN, A. B., CIRCLEVILLE, O.

We have tried to show, that an absolutely reliable knowledge of God, cannot be obtained from the mere exertion of the reasoning faculties; nor from a profound study of nature; nor from the evidence of a crude or even an enlightened conscience. These sources, singly or combined, are inadequate to supply sufficient trustworthy information on the above subject. Preceding articles plainly indicate, that we are not disposed to deny or ignore the usefulness and vast importance of scientific research, in the domain of mind and matter. Some knowledge of the Most High may be obtained by investigating these realms. What we maintain, is that the knowledge of God derived from these natural sources, is incomplete, unsatisfactory, and therefore unreliable. Christian thinkers have no quarrel with the facts of science. That they are rather slow in accepting, and reticent in promulgating, philosophical theories ought not surprise any one; nor should they on that account be regarded as unprogressive, especially since history and experience shows that the sands of time are strewn with the wrecks of scientific fancies. As long as Darwin denounces Lamark, and Huxley denounces Darwin, and Wallace disagrees with both Huxley and Darwin, and Spencer condemns them all, while Miller, Dana, and Guyot, differ in their theories from the above mentioned, we can hardly be expected to subscribe to their scientific discoveries until

they have been thoroughly tested. Since philosophers widely diverge on material principles and results, we certainly should not be expected to accept their theories, in the spiritual domain, as absolutely reliable without thorough examination and spiritual investigation. The believer hails with delight the advancement of science. He is pleased to see the students building their observations higher and higher; astronomers making more perfect their telescopes, in order to obtain new information respecting the heavenly bodies; mineralogists digging deeper into the bowels of mother earth to discover new strata; naturalists analyzing nature to discover new laws; psychologists examining the mind and throwing new light on the soul; notwithstanding, he knows that the sum of knowledge obtained from these natural sources, will not suffice to give an absolutely reliable knowledge of God. Absolutely reliable knowledge of God must be obtained through supernatural revelation, and such a supernatural revelation we have in the Scriptures. This thought shall claim our attention at this time.

Reason suggests the probability of a divine revelation. It seems unreasonable to suppose that God, an intelligent being, should have remained dumb, and utterly silent, for sixty centuries. That He has never spoken a single sentence to that rational being called man, but has left this poor, wandering creature grope about in this world, without knowing from whence he came; what he is; why he is here; and whither he is going. It is preposterous to suppose, that man, the most intelligent of mundane creatures, has been struggling, aspiring, mid anxious fears, and earnest inquiries to know God: yet He has never spoken a word, nor performed a single act, to reveal His identity. Nevin says: "Can it be that He has furnished light for the eye, sound for the ear, fragrance and food for their respective organs, and a supply for every rightful demand that rises in our nature, but this highest, deepest, most momentous want of the soul?" Plato perceived the reasonableness of such a Divine revelation. To Socrates, he said: "We ought, therefore by all means, to do one of these two

things — either by hearkening to instruction and by our own diligent study find out the truth, or if this be impossible, then to fix upon that which to human reason appears best and most probable, and to make this our raft while we sail through life, unless we could have a more sure and safe conveyance, such as some Divine communication would be.” The universal desire for a communication from God clearly proves the reasonableness of the same. Oracles, sacred books and prophets, have always been received and held in high esteem by people in all grades of civilization. “No, the deepest instincts of our nature, the wildest generalization of our experience, and the calmest conjectures of our reason unite in saying, it can not be — God must have spoken.”

That mankind needs a supernatural revelation, in order to obtain an absolutely reliable knowledge of God, can be seen from a study of heathen religions. The degraded ideas of the Pagan world respecting religion and morals; the myriads of gods they worshiped; the inferior and the debasing character assigned to these gods; the rites by which they served them; and the history they ascribed to them, illustrates the absolute necessity of a Divine communication, if a proper knowledge of the Most High is to be obtained. Nor is it in accord with facts to assert that Polytheism with its base and degraded character and worship was believed and practiced among the ignorant people only. History shows that practically the same conditions prevailed among the most enlightened. Varo declares that there are three hundred Jupiters, and 88 different opinions concerning the summum bonum. The gods of even the most cultivated heathen, Greeks, Romans, Hindoos, etc., suffer under the very same moral infirmities, indeed gross vices, as men. Strenuous thinkers such as Plato, Aristotle, Socrates, etc., never attained the idea of monotheism, a Being absolutely good and holy. By excluding supernatural revelation from their philosophical speculation, men like Bruno, Spinoza, Fichte, Shelling and Hegel, drifted into Pantheism; M. Comte, D. Holbach, Atkinson, Priestley, Martineau, into Materialism; others of more or less renown

into Atheism, Skepticism, Fatalism, Spiritualism or some other ism, but never to absolutely reliable Theism. How little was actually known about religion, and how uncertain that little was, is frankly acknowledged by some of the most learned men of heathendom. Cicero after giving the thoughts of many philosophers, said: "Which of these is true, God alone knows, and which is most probable, is a great question." Socrates, when dying said to his friends: "I am going out of this world, and you are to continue in it, but which of us has the better part is unknown to all, except to God." Plato complains: "How hard it is to discover the Father of the Universe." The Indian Rig Veda asks: "Who is the God to whom our gifts belong." Such utterances reveal that a profound longing after some special Divine communication existed in the greatest philosophers of antiquity. Surely then, it is not unreasonable to maintain, that a supernatural revelation of God is necessary, for a satisfactory conception of the Deity.

The believer maintains that the Scriptures are a supernatural revelation, and that through them alone an absolutely reliable knowledge of God can be obtained. "The object of divine revelation," says an eminent Christian writer, "is God Himself, historically manifesting Himself in the character of Savior; and man needs no other object of revelation. God's self-revelation, therefore, is at the same time a special form of His work of redemption, and has human salvation for its end." — "Revelation in the narrower sense, denotes a supernatural manifestation of divine grace, influencing human knowledge for man's eternal good: an unveiling of mysteries which lie beyond the province of reason, and many therefore stand in a certain contrast to it." According to this writer (and we believe he is correct) the Bible from beginning to end is a revelation of the Most High. Herein is revealed the person, character, attributes and works of the Deity; knowledge which can not possibly be obtained from any other source. Through Theophanies, angelic and human instrumentalities, miracles, visions and inspiration, a knowledge of God is communicated to us.

The objection that God cannot reveal Himself to man, because the latter is incapable of comprehending Him, is perfectly true of man in his natural state. The finite is incapable of comprehending the Infinite. Man needs spiritual power in order to apprehend the Absolute, and even then he will not be able to fully comprehend Him. Nor is it anywhere claimed that the Scriptures make a complete revelation of God. What is necessary for us to know is revealed in Christ, who draws near to us and holds communication with us; and in Him there has existed from eternity a bond between man and God. Thus the believer maintains that the Bible, whose center is Christ, is a manifestation and a revelation of God.

The question naturally arises: How do we know that the Scriptures are a divine revelation, and that they are absolutely reliable? Trustworthy evidence for the supernatural character, and absolute reliability of the Scriptures, is so numerous and varied, that it is practically impossible to present all the testimony. The Bible carries its own evidence of divine origin on every page. It claims to be a supernatural revelation: 2 Pet. 1, 21; 2 Tim. 3, 16; 2 Cor. 5, 20, etc. The supernatural effect of the Holy Ghost operating efficaciously through the written Word, illuminating, converting, regenerating, renewing the individual proves the divine origin of Holy Writ. Gerhard writes: "The first (testimony) is the internal witness of the Holy Spirit, which as He bears witness to the spirit of those that believe that they are the sons of God, Rom. 8, 16, so, also, He efficaciously convinces them, that in the Scriptures the voice of the Heavenly Father is contained, and God is the only fit and authentic witness." Quenstedt writes: "The ultimate reason by and through which we are led to believe with a divine and unshaken faith that God's Word is God's Word, is the intrinsic power and efficacy of that Word itself, and the testimony and seal of the Holy Spirit, speaking in and through Scripture." Holloz expresses it thus: "If I inquire, says the objector, how do you know that the Scriptures are divine? The Lutherans answer: 'Because

the Holy Spirit in each one testifies and confirms this by the Scriptures.' If I ask again: 'How do you prove that this Holy Spirit is divine? The same persons will reply: 'Because the Scriptures testify that He is divine, and His testimony infallible.'" Thus the Believer has the testimony of the Holy Spirit, which convinces him that the Scriptures proceeded from God, and are absolutely reliable. The Holy Ghost's testimony in the heart of the Christian, is the most authentic witness, for the absolute trustworthiness of the Bible. It is true that this testimony can not, and will not, appeal to the unbeliever. It is beyond the domain of natural investigation, he, on that account, has no right to deny the authenticity of this Witness, for he knows nothing about Him. Testimony can be presented, that will, and must, appeal to the Unbeliever, witnesses which he can not gainsay. We shall endeavor to present a few.

The indestructibility of the Bible is strong evidence of its superhuman character, and absolute reliability. The statement, "Heaven and earth shall pass away, but my Word shall not pass away," is certainly being authenticated. History shows "that all flesh is as grass, and all the glory of man as the flower of the field, which fadeth away, the word of the Lord endureth forever." No book has ever been opposed, insulted, and assaulted as the Bible. Many are the enemies that have risen against this book. Pagans have made frequent attempts to destroy it; bigots have tried to monopolize it; godless men have shown their hatred for it; Jehoiakim threw the divine roll into the fire, Antiochus, ordered all the copies of the Bible to be confiscated Diocletian, by a royal edict, commanded all the Scriptures to be burned, and heaps of them were destroyed in public places, infidelity has fought against it, scientists have refuted it, yet it still exists, and is the most popular book in the world. This Book has passed unhurt through the hands of Juliaus, Celsus and Porphyry, defying all the sophistries of Hume, the eloquence of Gibbon, the inuendoes of Rousseau, the blasphemy of Paine, the mockery

of Voltaire, the cavilling of Strauss, the shallow witticism of Renan the onslaught of the communists of France, and the Rationalistic commentators of Germany. Bettex puts it strikingly: "The Bible! Indeed, not an ordinary Book! Hated and Hounded as no other book has ever been, and yet indestructible; despised, and yet honored; derided, and yet highly esteemed; declared dead, and yet alive. Mighty emperors and kings and priests have shunned no toil and no guilt in order to exterminate it; wise and scholarly men have, in the sweat of their brow, thoroughly refuted it; and now, that higher criticism lords over it, and science has done away with it, it is spreading over the earth with astonishing rapidity in millions of copies and hundreds of languages, and is being read and preached from pole to pole. — Ho, all ye scholars and critics! do but write such a book, and we will believe you." Surely the indestructibility of the Scriptures, is an argument for, and an evidence of the supernatural character of this volume, which no sophistry of infidelity can overthrow. An eminent writer says: "The resistance of ages is its crowning legitimation."

Another witness that testifies to the absolute reliability and divine character of the Bible, is prophecy. No book, written by man, dares to predict positively, the destiny of individuals, families, nations, lands, and cities, as the Scriptures have done. These prophecies, that have extended through centuries, have not failed in a single instance, but have been fulfilled in minute detail, according to prediction. Profane history verifies the fulfillment of the prophecies concerning the utter destruction of Idumea, Tyre, Sidon, Thebes, Babylon, Ninevah, Jerusalem as predicted in the Scriptures. "How utterly improbable it must have sounded, to the contemporaries of Isaiah and Jeremiah, that the great Babylon, this oldest metropolis of the world — much larger than Paris to-day, — surrounded by walls four hundred feet high, on the top of which four chariots, each drawn by four horses could be driven side by side — should be converted into a heap of ruins in the midst of a desert! (Isai 13, 20-22) Jer. 51, 37). It has been done. — On the

ruin of Babylon the Arab neither pitches his tent, nor herds his flock; for the entire place is reported to be the habitation of evil spirits; and Arabs could not be hired to spend the night there." Verily this prophecy of Isaiah 13, 19-22 has been fulfilled in every particular as can be seen from the accounts of secular history. The predictions concerning Jerusalem; the literal fulfillment of the terrible prophecies respecting the downfall of the Jewish people, the siege, the distress, the straitness, the famine, the terrible suffering, and death, was depicted by Moses in the 28th chapter of Deuteronomy. But the center of prophecy is Christ, in whom God is revealed. His coming, nationality, lowly birth, poverty, words, works, rejection, suffering, death, resurrection, and ascension, was definitely foretold: hundreds of years before He assumed our flesh and have been literally fulfilled. Surely these, and numerous other predictions minutely specified, and fulfilled in every particular, centuries after the prophecies were uttered, can not be accounted for on natural grounds. Human foresight, enthusiasm, conjecture, chance political contrivance is not equal to the task, for, "Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Another proof that the Bible is supernatural and reliable, may be drawn from the benign influence it has exerted in the world, not only religiously, but socially, and politically. There is a marked difference between nations which have received the Bible, and those which have rejected it. The foremost nations on the face of the earth to-day, those most highly civilized and enlightened, are undoubtedly the Christian nations. Wherever the Scriptures have been accepted, and faithfully promulgated, the aspect of religion, society, and politics have been altered. Chancellor Kent says: "The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to just precepts of international and municipal law; to enforce the observance of prudence, temperance,

justice and fortitude, and to improve all the relations of social and domestic life." Nevin writes: "Wherever it is faithfully preached and freely inculcated, and its doctrines are carried home to the understanding of men, the aspect of society is altered, the frequency of crime diminished, men begin to love justice and to administer it by laws; and a virtuous public opinion, that strongest safeguard of right spreads over a nation the shield of its invisible protection." Even infidels are obliged to admit the salutary influence of the Bible. Hume was prejudiced against the Scriptures, but confessed: "that the precious spark of liberty had been kindled, and was preserved by the Puritans alone, and it was to this sect the English owe the whole freedom of their constitution." "I know the Scriptures sufficiently well" says Byron, "to acknowledge that if the mild and benignant spirit of this religion were believed and acted on by all, there would be a wonderful change in this wicked world." Speaking of Christianity, Bolingbroke the infidel confesses: "No religion ever appeared in the world whose natural tendency was so much directed to promote the peace and happiness of mankind. — And therefore, even supposing it to have been purely a human invention, it has been the most amiable and the most useful invention, that was ever imposed on mankind for good." The genius but wicked Rousseau recognized the salutary influence of Christianity as can be seen from the statement he made: "If all were perfect Christians, individuals would do their duty, the people would be obedient to the laws, the magistrates incorrupt, and there would be neither vanity nor luxury in such a state." The brainy, but by no means faithless Franklin, wrote to Tom Paine, "Man is bad enough with Christianity, he would be far worse without it; therefore do not unchain the tiger." Surely then, from the above evidence, given by infidels as well as believers (respecting the benign influence of the Bible on the religious, social, and political life of the people) we are justified in presenting this testimony to prove, the beneficial, and supernatural effect of this Book.

The divine origin and reliability of the Scriptures is authenticated by the biographical sketches it contains. No other book is like it in this respect. It not only depicts the virtues, but also the vices of its heroes. Abraham "the father of the faithful," is not portrayed as a perfect man. Moses, the author of the Pentateuch, faithfully records not only his great deeds, but also his own shortcomings and grievous sins. David, "a man after God's own heart," is not presented as immaculate, but as a gross but penitent sinner. Not only Elijah's faith, but also his doubt and despondency are truthfully recorded. The disciples in portraying the life of Christ, depict their own ignorance, doubt, despondency, sinful ambition, pride, unbelief and unfaithfulness, in unmistakable terms. Only one character throughout its pages is characterized as absolutely perfect, that is Jesus, God revealed in the flesh. This character commends itself equally to every age, and every class of persons. That Christians admire and worship Him is too well known to need proof. That doubters and unbelievers admired Him, can be seen from the following confessions. "Whatever may be the surprises of the future," says Renau, "Jesus will never be surpassed, — among the sons of men there is none born greater than Jesus." Shelley, a blasphemer, wrote these words: "The being who has influenced in the most memorable manner the opinions and the fortunes of the human species is Jesus Christ. — The institutions of the most civilized portions of the globe derive their authority from the sanction of his doctrines." Goethe, the universal genius of modern Germany, calls Christ "The Divine Man," "The Holy One," and represents Him as the example and model of mankind. "Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God," says Rousseau. "Alexander, Caesar, Charlemagne, Napoleon had founded empires, and they have passed away, but the influence of Jesus Christ, gentle as of sunlight over volcanic flame, was still sovereign

in the souls of millions. Napoleon in St. Helena thought that an irrefragable proof that Christ was divine." Yes, it is in this very character which many infidels and skeptics admire, but do not understand, that we Christians claim to have an absolutely reliable knowledge of God, and to know this character we must search the Scriptures wherein He reveals Himself.

The unity of the Bible is also an evidence of its divine origin, and absolute reliability. When we take into account, that the sixty books which make up the Scriptures, were penned by forty different persons in various circumstances, most of whom never saw each other, some living 1500 years later than others, variously gifted; yet these writers do not contradict one another, but the same spirit pervades this volume from Genesis to Revelations, it surely follows that these Scriptures have a supernatural character. It is frankly acknowledged, even by those who are not willing to accept the Bible as a divine revelation, that it contains the very best of literature. It reveals the most ancient history, presents interesting and truthful biography, contains the very best poetry, relates fascinating allegory, and has never been equalled in parable, argument, or dogmatic testimony. And what is even more wonderful, the same fundamental truth runs through its pages, a fact which cannot be explained on purely natural grounds. Who can gainsay the statement of an eminent Christian writer: "If the Bible, one in its various parts, be untruthful, there must have been a combination, not a knot of men at one particular juncture; not of the members of a sect which flourished for a while, but of persons living in widely separated ages and in distant lands, of persons in all grades of society, with jarring interests and dissimilar objects, of hostile principles, Jews and Christians, opposed in everything else but accordant in this, to palm upon the world as facts events which never happened, annals life-like but of no authority, chronicles of kings, accounts of revolutions and religions, testified to by all of them, but yet baseless and imaginary. There must have been, moreover, bad men who never saw each other,

uniting to frame a system of truth which has proved the world's greatest blessing, and which they severally knew to be false, such a combination the world has never heard of, and none can believe that it ever existed except those who hate the truth and prefer being willfully ignorant."

The above are but a few of the many witnesses that one might present to give evidence of the genuineness and authenticity of the Scriptures. It is in this sacred volume that an absolutely reliable knowledge of God can be obtained. Not from reason, not from nature nor from conscience, but from the Scriptures of the Old and New Testament.

LUTHERANISM AND THE SCRIPTURES.

BY PROFESSOR GEORGE H. SCHOODE, PH. D., COLUMBUS, O.

The five Intersynodical Conferences, which have been held during the past few years, have in more respects than one "pointed a moral and told a tale." Chief among their lessons has been the conviction that, humbly speaking, a reunion of the old confessional forces of the Lutheran Church in this country, as represented on the one hand by the Synodical Conference and on the other by the Independent Synods of Ohio and Iowa, is now an impossibility. In fact, the debatable ground between the two contending forces seems now to be greater than it was a quarter of a century ago, when the innovations of Missouri on the subject of Predestination forced the unhappy controversy upon the Church. In more than one respect this failure to reach a *modus vivendi* is doubly to be deplored. It is more and more becoming apparent that the Lutheran Church of America is by providential guidance to become the rallying ground for the old historic and Evangelical principles of Biblical truth. Not only has the Lutheran Church in Germany become more and more unfaithful to the great principles of the Reformation, and not only are the disintegrating elements becoming more and more a factor in the doctrinal and ethical develop-

ment of the other branches of the Lutheran Church in Europe, notably in Sweden and Denmark, but in America, too, the leading denominations outside of the Lutheran are yielding inch by inch to the aggression of Higher Criticism and of subjective philosophical speculations in theological thought, so that in the near future it seems not impossible that a mighty battle must be fought within the fold of the Protestant Church itself for the very principles which give it life. And in this battle it would seem that the Lutheran Church of America is destined to form the bulwark of Biblical truth and teachings. How deplorable that our Church cannot in this very "struggle for existence" present an undivided front to the foe and in solid phalanx contend defensively and offensively for the faith once delivered to the saints. It seems to be the sad fate of the Lutheran Church everywhere that in its zeal for the truth it must be split into many factions and divisions. In Germany, for instance, the independent and free Church movement is certainly the correct ideal to counteract the baneful influence of the union of state and church as represented in the four dozen state churches in the land of Luther, yet the independent churches are all arraigned against each other and often fight each other more bitterly than they do the State Churches, setting up altar against altar, so that in the historic village of Hermannsburg, for example, there are found no fewer than four kinds of Lutheran Churches.

But some of the lessons taught by the Intersynodical Conferences were in the nature of a surprise. It certainly was such when it was learned that one of the fundamental troubles was a disagreement on the principles of Biblical Hermeneutics, a radical dissensus in reference to the interpretation of the proof passages which underlie the whole Predestination matter. The discovery that the "analogy of faith" was in reality the debatable ground, and, this once settled, the way would be prepared for a satisfactory agreement, could lead to the belief that in the whole discussion of the past twenty-five years the opponents had been beat-

ing the air and had not been striking each other. This again, however, had the salutary effect of making the whole matter one of Biblical research and threw the discussion into the sphere where it ought to be, namely, into the Scriptures. It in reality mattered little what the dogmaticians or even the Confessions taught on the subject, except merely to decide who had the right to the claim of representing historic Lutheranism; but the real and chief matter of importance was to learn what the Scriptures taught. In this way the controversy was forced into exegesis, where it ought to have been from the very outset. In this, a leading respect, the Conferences have achieved good results and have cleared up the matter considerably.

But the lessons of the Conferences go far beyond this specific point. They not only suggest but actually make it imperative upon every Lutheran pastor to examine into the Scriptural character of the doctrines for which he stands and which he teaches. It is contended with such vehemence that the Lutheran Church is firmly established in the words of the prophets and the apostles, that only too many are accustomed to take this as a matter of course and think it a work of supererogation to really and earnestly to go into the Scriptures and search for the Biblical foundation of what we teach and proclaim. A glance at the dogmatical publications of our Church, at the minutes of the Synods containing doctrinal discussions, listening to the discussions at synods and conferences, cannot but convince a fair-minded observer that exegesis is *not* the strong side of the theological thought of our Church. Dogmatics is the queen of theological branches, up to which all others either lead or from which they derive their life principles, and it is right and proper that dogmatical debate should form the heart and soul of discussions at synods and conferences. But it must not be forgotten that Dogmatics stand on exegesis and are in the main dependent on exegesis. A mere dogmatical proposition is worthless and useless unless it can be shown to have been evolved from the Scriptures by correct principles of interpretation. If this cannot be done then

it is baneful in the fullest sense of the word. This truth is indeed theoretically accepted by all, who, with the Lutheran Church, yet accept the formal principle of the Reformation. But is it accepted and applied practically also? Here there is ample room for doubt. Look at the average dogmatical discussions and see what the state of affairs is in this respect. As a rule there is a more or less full dogmatical elucidation of a subject, to which then, by way of appendix, some Scriptural passages are cited. These are generally only cited, seldom read and most rarely discussed. The question whether the passages cited really prove what they are claimed to prove is rarely made a matter of any debate or investigation. Even in 'so classical a work as Schmid's Dogmatics, which has been the best text book of a whole generation of Lutheran pastors, the proof passages are at most cited, but their "proving" qualities never developed. The new work of Jacobs is on the whole little better in this respect. All Dogmatics should be inductive, at least in substance if not in form. Philippi's Dogmatics is much more satisfactory in this respect, as also is the smaller work of Rohnert. Our synodical minutes but rarely contain exegetical discussions, and unfortunately it seems that the need of such work is scarcely felt, if only the dogmatics are historically and logically correct; and yet the very formal fundamental principle of our Church demands that in each and every case the Biblical source of our teachings be fully shown and developed. Practically, too, the importance of this work is shown just as soon as we come into contact with thought that is not Lutheran. In reality, the greatest difference between the Lutheran and other Churches who yet recognize the Bible as the source of fact and life is to be found in the interpretation of proof passages. If there were once an agreement on them there would be no trouble, particularly about the dogmatical formulation of what these passages teach.

A Lutheran, fully convinced of the Biblical character of the system he professes, and fully acquainted with the passages upon which the several doctrines of his Church

are based, is sometimes amazed to find that men, whose earnestness and willingness to be guided by the truths of the Scriptures he cannot dispute, do not see in these passages what he sees and what he may regard almost as their self-evident teachings. Take, for example, the passage John 3, 5, in which Christ speaks to Nicodemus of the necessity of being born again of water and the Spirit. In Lutheran theology this is a *locus classicus* to prove baptismal regeneration and its force is accepted without further investigation. Yet how often are we told by earnest thinkers that this passage cannot possibly refer to Baptism at all; that in the beginning of His public career, at a time when, as far as we know, Christian baptism had not yet been instituted, Christ would not have spoken to a Jewish Rabbi of baptismal regeneration, nor could there have been the slightest possibility on the part of the Jewish teacher of understanding what the Master meant. On the surface there seems to be some reason for this objection and for the interpretation of "water" in a figurative sense. Yet how many of our pastors are themselves able to prove that in this passage Jesus has Baptism in mind and that here actually Baptismal grace is meant? Again, how many in their catechetical instruction teach their pupils how this and other passages cited in the Catechism actually prove what they are intended to prove? We talk a good deal about Scriptural preaching and teaching in the Lutheran Church, but is it not such only too often under the guise of mere dogmatical or ethical elucidation, in which the Scriptures are rather a pretext and not a text? It is possible to make our discussions, sermons, and teachings thoroughly Scriptural without thereby converting them into abstract exegetical debate or into improper polemical wranglings. A close examination of not a few of our doctrines as to their Biblical basis will reveal not a few surprises. The Scriptures not being a text book of abstract theories, but chiefly of historical and practical contents, it not infrequently happens that doctrines of prime importance can be developed only by deductions from various statements in different parts of the Bible. This is, for example,

notably the case even in the doctrine of the Trinity, for the very basal truth of which it would be hard to cite a single undisputed Scriptural statement. It would again be difficult to find otherwise than by deduction our transference theory of the ministry in the Scriptures. Again, our doctrine of the absolute and verbal inspiration of the Scriptures must be able to stand the test of facts as developed by Biblical history, archæology and kindred branches of theology. If a single contradiction or error can be shown beyond a doubt to exist in the Scriptures, then our whole inspiration theory is wrong and must be discarded. How many of us ever go to the trouble of investigating the Scriptural basis of such a fundamental *locus* as that *de Scriptura Sacra* in this respect? It seems to be a very doubtful matter if we are doing our full duty in this regard, and if each one can conscientiously say that for him personally the Scriptural character of the Lutheran teachings is a moral certainty based upon an actual study of the only source whence these truths can be taken. Several years ago the *enfant terrible* of the theological faculty in Giessen, Professor Krüger, who like Wellhausen bluntly confesses his rationalism, made use of the horrible proposition that it was the duty of a theological professor "to endanger souls." This reply was given in answer to the charge that he and his colleagues were teaching doctrines contrary to the teachings of the Church of which he was a servant. In this awful statement there was just the smallest germ of a truth that deserves recognition, namely this, that a healthy and really useful theological training and study will make a student aware also of the difficulties that surround him in the position he has taken and thus force him to make a full and ample study of the Scriptural reasons for the faith he holds. Nothing is more dangerous than mere traditional Lutheranism accepted simply because it is traditional and without a close examination of the Scriptural basis of our faith. That is Roman Catholicism in spirit and not Lutheranism; and not infrequently is the charge raised against confessional Lutheranism that

in tendency and spirit it is Catholic and not a reflection of the Reformation and of Luther.

In general, our studies and researches should deal more with the Bible direct than with things concerning the Bible. The spirit of the Christians of Berea should fill our souls and we should search "if these things are so." The leading branch for study in the pastor's work should be direct Bible work, with special reference to the great doctrines of truth which our Church professes. Every pastor should be fully equipped, when he comes into contact with honest men holding other views than his own on any matter of Christian faith and life, to be able to show at least to the full satisfaction of himself if not of the other, the Biblical ground for his convictions and confession. He should not be afraid to read a theological work different from what he has been taught, and he should be able when he does so to see the weakness of the opposing position and be able to demonstrate that the Lutheran view is correct. We do not believe that a Lutheran pastor should be imprisoned in an intellectual and theological cloister and should not be permitted to see and to learn what others think and teach on subjects of the greatest theological importance to himself; but he should be so equipped by his work in the Seminary and by his private studies, that acquaintance with such foreign thought proves only an incentive to confirm anew the old Lutheran truths which he has learned to love. Nor should he slightly or indifferently merely sneer at what may be urged against the Scriptural character of the Lutheran system. That our own theologians were not infallible is proved by even a Luther, who at certain times in his history held views on some of the Biblical books which we could now not endorse, and by the teachings of some of the dogmaticians on the Sabbath and a few other subjects. Merely to sneer at opposition is easy and a mark of intellectual laziness or of indifference to the subject involved; but an earnest Lutheran pastor will improve such an opportunity to search anew for the foundation of his faith. Every pastor owes it to himself, to his Church and to his God, to be an intelli-

gent Lutheran, such from conviction and not by tradition merely. He should above every thing be a thorough student of the Word.

NOTES.

G. H. S.

THE SPANISH CHURCH PROBLEM.

The "Blätter aus Spanien," a German monthly published in Madrid and devoted to the cause of Protestant mission work in Spain, published in No. 103, from the pen of the editor, Rev. Theodore Fliedner, who has spent all his life in gospel work in that kingdom, an interesting article on the present ecclesiastical crisis in that country, which can doubtlessly be depended upon as reflecting fully and fairly the actual status of affairs. In substance this article says:

A large portion of the people of Spain, and especially the educated classes of the country are anxious that their native land should enjoy an era of prosperity, outwardly and inwardly, such as has fallen to the lot of most of the nations who are not under the influence of the Roman hierarchy, as is the case here. This constantly increasing class of thinking people have come to the conclusion that the real reason for the absence of such prosperity is the religious intolerance which in every particular checks the wheels of real progress. For this reason the liberal leader Moret, in his remarkable address delivered in the Cortes recently, only reflected, amid the enthusiastic applaud of the bulk of the hearers, the innermost feelings of a large part of the nation, when he declared:

"The only true basis of real progress is liberty and freedom of conscience. It does not answer the purpose to feed the hungry with soup from the cloisters, nor to cover their nakedness with the rags of others, or even to offer them a place in the orphans' home, or the hospitals. My mission is to say to them: The only strength which man

possesses is that which the Almighty God has impressed upon his brow, the reflection of the divinity and of his reason. This it is that causes him to develop the power that creates wealth, and which, under the auspices of freedom and education, teaches him the way to labor; and this is what I would give him. Be a man and you will have all other things; be no beggar and do not live in darkness; for if you are deprived of the use of your reason, you can have no hope and no deliverance."

Such words are all the more bold and cheering, because the strength of reaction and of fanaticism in Spain must not be underestimated. Only two days before this speech was made, which as it were is becoming the standard and battle-cry of the progressive party, Signor Maura, the leader of the conservatives, had declared, that it was lunacy to think of declaring religious freedom in Spain under the present circumstances, and that the proposed laws, which to a certain degree at least put the monestaries and nunneries under civil law, were virtually a provocation to a civil war. In the meeting of the Cortes, in which Moret's address was delivered, according to the stenographic report, Maura declared in so many words:

"For us the rupture with the Vatican signifies civil war; and that, too, a civil war in the immediate future; for us the leaders of the liberals are just so many authors of an internecine struggle in Spain, unless you turn out to represent a hopeless minority."

Naturally this declaration of the leading representative of the hierarchy in the Parliament has aroused the greatest excitement. Spain is now actually divided into two great camps, the clericals and the anti-clericals, the defenders of religious freedom and the protagonists of religious slavery. Which of the two parties will eventually gain the day, is not a matter of doubt; but yet it seems that the hour for the decisive battle has not yet come. Prejudices that have developed in the course of centuries must first be rooted out, and a regeneration of Spain can result only from developments within and not through influences from

without. At present this is a purely political and not at all a religious agitation, and Protestants have as yet nothing to hope for their cause from present developments. It is easily possible that some years will yet pass by before Spain will proclaim religious liberty; but this will come without the particle of a doubt. The present movement is not a mushroom growth, but one coming from the innermost consciousness especially of the leading classes. In a short time the gospel will have free sway in Spain also.

THE "AWAY FROM ROME" MOVEMENT IN AUSTRIA.

The anti-Roman Catholic crusade in the German provinces of Austria, known as the "Fort von Rom" propaganda, is now eight years old, and since its inception in 1898 no fewer than 38,031 Roman Catholics have turned their backs on the mother church, and entered either the Lutheran or the Calvinistic fold. The agitation has furnished one of the most interesting chapters in modern church history. Just who started it, how it was begun, and what the undercurrent of impelling motives was, is not clearly known. It began, as it were, of itself, and was originally directed against the Roman Catholic organization in Austria as being the chief representative of the anti-German power in the polyglot assemblage of mixed nationalities. It was accordingly, from the outset, a semi-national and semi-German as well as a religious movement. So obviously was this the case that the authorities of the church of Rome, who at first haughtily ignored the new propaganda, later discovered that it would be suicidal to continue this policy, and finally determined to fight it, have made it their chief charge against the movement that it is a political agitation for the purpose of uniting the German province of Austria with the German empire. Even the German Protestants at first distrusted the crusade, thinking that it was politics under the garb of religion. But this situation has changed, and now the more open-hearted Roman Catholics are beginning to see that it is a move-

ment produced by the sons of the Roman Catholics themselves. The Cologne *Volkszeitung*, the leading Roman Catholic organ in Germany next to the Berlin *Germania*, has openly declared that it is a reaction against the indifference and the ignorance of the Roman Catholic clergy of Austria, and that it can be met only by a more spiritual and evangelical type of piety. The Protestants, too, have given to the cause their hearty confidence and co-operation, and have sent young men from Germany to supply the newly founded congregations with ministers and teachers. This has aroused the hostility of the Roman Catholic party, which has in many cases endeavored to influence the government to refuse to sanction the appointment of these outsiders. The excitement of the agitation resulted in Protestantism gaining some superficial converts who on second thought returned to Rome. During the last year the percentage of this kind of converts was greater than ever before. Of 4,855 who temporarily left the Roman Catholic church, 1,201 returned to it. Of these many were converts of earlier years. The Roman Catholic authorities are now fighting the movement with all their power, as they see that it has come to stay. By kind of poetic justice the movement is strongest in the very province in which, three hundred years ago, the so-called "Counter-Reformation," under the leadership of the Jesuits, crushed out Protestantism with fire and sword. This agitation is one of the most remarkable of all the schisms from the church of Rome — even more so than that of the "Former Priests" of France, who, under the leadership of Abbe Bourries, severed their connection with the church of their birth. The exact number of conversions in Austria have been: In 1898, 1,598; in 1899, 6,385; in 1900, 5,058; in 1901, 6,639; in 1902, 4,624; in 1903, 4,510; in 1904, 4,362; in 1905, 4,855.

GALILEE ON MOUNT OLIVET.

Shortly before His death Christ promised to meet His disciples in Galilee. As He meets them within a day or

so after His resurrection, interpreters have had considerable trouble to reconcile His promise with this latter fact. Accordingly there is seemingly an increasing number of interpreters who maintain that the Galilee appointed as a place of reunion with His disciples by Christ is not the northern province of Palestine known by that name, but was to be found on Mt. Olivet in the immediate vicinity of Jerusalem. This explanation of an old exegetical difficulty is not altogether new, being first advocated by Professor Hoffman, of Leipzig, about fifty years ago; but it is only now that it is apparently gaining a firm foothold. An interesting discussion of the problem from the pen of Rev. Dr. H. Thomsen, is found in the "Beweis des Glaubens," of Guetersloh, formerly edited by the sainted Professor Zoeckler. The following is a summary of this scholar's argument:

The name Galilee, which also appears in the forms of Geliloth, Galil, and Gilgal, is really not a proper or geographical name originally, but is an appellative noun signifying a wheel, or circle, or circuit; and accordingly Luther translates Joshua 13, 2, "the Galilee of the Philistines," where the English version simply has "borders." Later it became a proper name and signified a collection of stones used for purpose of worship, and which accordingly become a place where people would assemble for the purposes of sacrifice or service. Such "Galilees" are not infrequently mentioned in the Scriptures, and are found along the Jordan west of Jericho, also at Shechen and then, too, on Mt. Olivet at the borders of Judah and Benjamin according to Joshua 15, 7 and 18, 17. A more exact rendering of 2 Sam. 30-30, confirms this, as David is here said to have gone up Mt. Olivet "where God was worshiped." This Galilee is expressly mentioned on the eastern side of Jerusalem in Ezek. 47:8, where the words rendered in the English "to the east country" can better be translated "to the Eastern Galilee." That this latter is the more correct rendering is seen from the Septuagint translation, where these words are translated directly "the Eastern Galilee."

and accordingly as a proper name. The existence of an Eastern Galilee in addition to Northern Galilee must have been known to the Greek translator of the Old Testament, as the Jewish tradition outside of the Scriptures is pronounced on this subject; and Josephus, it will be remembered, states particularly that these translators came from Jerusalem. Among the other sources where this Eastern Galilee is mentioned as the apocryphal acts of Pilate, originally written soon after the close of the first Christian century where we find, in its revision now known as the Gospel of Nicodemus, these words: "This Jesus, whom ye have crucified, we saw together with the Eleven in Galilee on the Mount of Olives." Then since 530 we possess a goodly number of pilgrim reports of travellers to Jerusalem and in some of these the most northerly of the three peaks of Mt. Olivet is directly pointed out to be the Galilee where Jesus appeared to His disciples.

In deciding the question to which of these two Galilees Jesus had directed His disciples to go, that near to Jerusalem or the distant Galilee of the Gentiles, especially when we remember that the former was the gathering place of the Galilean visitors to Jerusalem on the great church festivals, and that Jesus had doubtlessly often tarried there with His disciples, the New Testament statements speak in favor of the former. As He met them on the very day on which He arose from the dead, it is only natural to suppose that the place of meeting was somewhere near Jerusalem and not at a distance of fifty or sixty miles. Again, if we accept this location as the place of reunion, the different appearances of Christ after His resurrection, which have all along been vexing and perplexing interpreters, yield to a ready and easy explanation, and also explains more naturally the meeting on the shore of the sea in northern Galilee described in John 21.

This identification of Galilee with a portion of Mt. Olivet has among others won the approval of such Protestant scholars as Herrmann, Lepsius and Resch, and especially of a large number of Catholic theologians, the "Reichs-

bote" of Berlin, one of the most conservative organs of German Protestantism, has recently advocated this theory very strongly.

THE OPENING CHAPTERS OF GENESIS.

The contents of the first chapters of the Bible have been, and still are, under a sharp critical fire. The controversy, which they have occasioned has found its best and most popular expression in the famous Babel-Bible international debate provoked by the lectures of the Berlin orientalist, Delitzsch. The question involved is simply that of the originality and inspired character of the message which this portion of Genesis brings. Is this message divinely revealed, or is it simply an appropriation and an adaptation by the Hebrew writers of material and matter common to, and current in, the religious thought of the ancient orient? It was maintained by Delitzsch and others of that school that these chapters contain nothing that is new or unique, but that the leading features of the Old Testament religion, including even the name of Jehovah, was borrowed from the older religion of the Babylonians.

The claim was, and is, based upon certain facts, which, however, can only be perverted into its support by ignoring the real substance, spirit, and character of the Old Testament teachings. It is true that in the interesting literature that has been found in the cuneiform writings unearthed in the Euphrates and Tigris valleys there are also accounts of the creation of the world, the creation of man, the deluge, and other matters covered by the contents of the opening chapters of Genesis. But at once to argue that because of the similarity of the subjects in both Babylonian and Hebrew literature the records of the latter must be borrowed from the former shows a remarkable superficiality in judgment. Only, then, if the two substantially say and teach the same things can any such dependence be maintained.

And just here is the place where the advanced critics beg the question entirely. It is an old saying that if two

men say the same thing it is yet not the same; and the very similarity of subject-matter in the Old Testament and in Babylonian literature, when closely compared as to purpose, contents, and spirit, shows that this similarity is entirely limited to externals and to the kernel, but at heart they differ as heaven from earth. It is true that all the ancient nations of the orient, to a greater or less extent, have in a more or less corrupt form, retained some fragments of the great facts of creation, of man, of the deluge, and the like, which are so vividly and with such a distinct religious purpose described in the book of Genesis; but it is only the latter which has retained the true significance and meaning of all these wonderful things. The first chapters of the Scriptures report the creation of the world, of man, his fall, the plan of restoration, the deluge, the covenant with God, and all that pertains to these leading and fundamental facts for the purpose, not merely of giving an otherwise purposeless account and history, but as integral parts and portions of the records of God's plan for the redemption of mankind. Of this, which is the heart and the soul of the Biblical accounts, there is not the slightest sign or evidence in the reports found in Babylonian and other oriental literature. In the latter these stories have degenerated into a strange mixture of polytheistic mythology without any central religious thought at all. Unworthy conceptions of the deities are found united with impossible ideas of man and his origin. The whole is characterized by what is evidently a decay of ideas and facts that at one time were nobler and grander. A comparison with the Biblical records shows that the latter cannot possibly be interpreted as a further or loftier development of what the Babylonian mythology teaches, but the latter must be a corruption of some of the great truths recorded in the former.

A closer examination of these opening chapters shows how clearly and definitely the writer had one leading object in view. Proceeding from an exalted conception of the one and only God as the Lord and Creator of all, man is described as created in His image, and the unity of all the

human family is inculcated, not as a mere fact of history, but as a basis for the common fall and the common redemption of all mankind. Not the kinship in blood, but the oneness in transgression and in the reception of the promise of the first Gospel is the underlying idea in the story of man's creation as one male and one female. Although the Old Testament is the sacred codex of the most exclusive nation in the history of the world, yet this book starts out with emphasizing the common descent of man as a basis for the universality of the kingdom of God, which, notwithstanding the particularity of Israel's religious life, is yet the undercurrent of thought throughout the entire literature of the Jews. Of all of these things the extra-Biblical accounts of creation and the like know absolutely nothing. It is deeply significant that in all of these foreign accounts there is no record of the fall of man. Sin plays absolutely no rôle in Babylonian and other cosmogonies allied in form to the Scriptural. The fundamental ideas of sin and the resultant chasm between God and man, as also of the proposed restoration by a plan of redemption inaugurated by God Himself and realized through a covenant relation, are entirely absent everywhere except in the opening chapters of Genesis. What is elsewhere a fantastic conglomerate of all kinds of mythological elements, without unity of thought or purpose, is in the Scriptures a systematic, clearly conceived, and anything but purposeless report of the beginnings of man and of history as the inauguration of the process and plan of God for the redemption of mankind. This uniqueness demonstrates the divine character and origin of the earliest records of the Bible.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

JUNE, 1907.

No. 3.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

*A Summary of Lectures delivered at Rye Beach,
published at the request of the Association.*

III.

2 SAM. 7, 1 sqq. (1 CHRON. 17, 1 sqq.: 28, 1 sqq.)

It is especially the first half of this chapter that will have to engage our attention. Here we read as follows: "And it came to pass, when the king dwelt in his house, and Jahveh had given him rest from his enemies round about that the king said unto Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains. And Nathan said to the king, Go, do all that is in thy heart; for Jahveh is with thee. And it came to pass the same night, that the word of Jahveh came to Nathan saying, go and tell my servant David, Thus saith Jahveh, Shalt thou build me a house for me to dwell in? for I have not dwelt in a house since the day I brought the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle" (literally, "have walked about in a tent and in a dwelling," i. e., have wandered like a traveler without a fixed or stable habitation, staying in a tent for my dwelling). "In all places where I have walked" (wandered) "with all the children of Israel, spake I a word with any of the tribes of Israel, whom I commanded to be shepherd of my people

Vol. XXVII. 9.

Israel" (from which I took leaders and judges for the nation), "saying, Why have ye not built me a house of cedar? Now therefore shalt thou say to my servant David, 'Thus saith Jahveh' (the God) "of" (the heavenly) "hosts" (the God of salvation and covenant and at the same time the ruler of the whole universe and therefore of every nation and individual), "I took thee from the sheepcote" (better pasture), "from following the sheep, that thou shouldest be prince over my people, over Israel, and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee; and I will make thee a great name, like unto the name of the great ones that are in the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in their own place, and be moved no more; neither shall the children of wickedness afflict them any more, as at the first, and as from the day when I commanded judges to be over my people Israel; and I will cause thee to rest from all thine enemies. Moreover Jahveh telleth thee that Jahveh will make thee a house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son; if he commit iniquity, I will chastise him with the rod of men, and with the stripes of men" (for sins that he commits he will have to suffer as men in general must); "but my loving kindness shall not depart from him, as I took it from Saul, whom I put away before thee. And thy house and thy kingdom shall be made sure for ever before thee; thy throne shall be established for ever."

Everyone that reads this section carefully and compares the subsequent history of the house of David cannot help seeing two things, first, that the "seed" of David here referred to in the first place is Solomon, secondly, that what is said here of this "seed" goes beyond Solomon: in other words, he must perceive that the prophecy found here

is fulfilled only in part by Solomon and hence must point to another descendant or son of David who is to fulfill it completely and perfectly. David as well as God himself speaks here of the building of a house dedicated to the public worship of God, a fixed, solid, stable dwelling in contrast with the movable tent or tabernacle. David intended to build it; but God did not want him to do so because he was "a man of war" (1 Chron. 28, 36); had to wage war against the enemies of the people of God in order to secure a fixed and safe habitation for it in the promised land. God did not want a fixed dwelling for himself before a safe home had been provided for his people. A son of David, his successor on the throne and thereby a pledge that the Lord had built him a house, that is, that the kingdom should remain with his family and not be taken away from it as if it had been taken away from the family of Saul on account of his persistent disobedience, this son of David was to do what his father was not permitted to do, that is, build the house that David had intended to build. Surely, we have no right to suppose that by the "seed," or son, of David here spoken of anybody else but Solomon is meant in the first place. Moreover, in 1 Chron. 28, 5 sqq. David expressly says that this is what the Lord told him. The subsequent history also shows this to be the case. Likewise verses 14 and 15 in our chapter prove this conclusively. These verses can just as little be understood of Christ as in the promise of the prophet like unto Moses, Deut. 18, 15 sqq., verses 20 sqq. can be understood as referring to him. Christ never committed an iniquity and consequently never had to suffer the consequences of his sins as men in general have to do. That this, however, was the case with Solomon, the history of his later years clearly shows. Compare especially 1 Kings 11, 9-13 as a commentary to these verses. There we read: "And Jahveh was angry with Solomon, because his heart was turned away from Jahveh, the God of Israel, who had appeared to him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept

not that which Jahveh commanded. Wherefore Jahveh said unto Solomon, Forasmuch as this is done by thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom: but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." — But that the prophecy contained in our section has not been fulfilled completely and perfectly by Solomon, again is apparent. The expression "for ever" found three times in this prophecy, in verses 13 and 16, shows this. The throne and the kingdom of David were not established forever if the prophecy referred only to Solomon and his natural descendants and successors. His immediate son and successor, Rehoboam, as a result of his own stubbornness as well as on account of the sins of Solomon, lost the larger portion of the kingdom of his father and grandfather (comp. 1 Kings 11, 26-12, 24). And though up to the Babylonian captivity all the kings that sat on the throne of the kingdom of Judah, that portion that was left to the house of David, were descendants of David, they never regained what Rehoboam had lost, and after the return from the captivity no descendant of David has occupied his throne as king over Israel, that is, in the usual sense of these terms. Consequently, if this is a divine promise and prophecy, as it surely is, it must also refer to another "seed" of David in and by whom it is completely and perfectly fulfilled. And this, as history proves, is the Messiah, the seed of the woman, the seed of Abraham, Isaac, and Jacob, the prophet promised to and by Moses and at the same time the seed of David. So then by this seed of David is meant the whole royal posterity of David, beginning with Solomon and culminating in Jesus the son of Mary (comp. the genealogy of Mary and Jesus as given Luke 3, 23-31; also that of Joseph, the legal father of Jesus, as found Matt. 1, 6-16). Of the latter son of David

the angel announcing his conception and birth says to Mary: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end" (Luke 1, 32 sq.). And thus *he* completely fulfilled this prophecy.

Some have supposed that in the section under review verse 19 directly states that the seed of David promised here is not a mere man but God himself, just as it has been thought that in Gen. 4, 1 Eve spoke of her firstborn son as being Jahveh himself. But whilst in this latter passage there is at least a grammatical foundation for such an interpretation, in the present section this cannot be granted. In Luther's German translation the last clause of v. 19 reads: "Das ist eine Weise eines Menschen, der Gott der Herr ist." His original rendering, as seen in the manuscript copy still in existence and published in the Weimar edition of his works, was: "Denn das ist der Menschen Gesetz" (and as an alternative translation: "Ist das der Menschen Recht?"), "HErr, HERR." His later translations he explains in this way: "Du redest mit mir von einem solchen ewigen Reiche, da niemand kann König sein, er muss denn Gott und Mensch sein, weil er mein Sohn und doch für und für soll König sein, welches allein Gott gehöret." There cannot be any doubt that this is included in the promise given to David; but the question is whether it is expressed directly in v. 19. As far as we know Luther's is the only translation of the Bible where the passage is rendered in this way. All the others, ancient and modern, agree essentially with the American Revision which translates: "And this after the manner of men, O Lord Jahveh," and gives the alternative rendering: "And is this the law of man, O Lord Jahveh?" The German Revision has: "Und das nach Menschenweise, Herr, HErr." Even the Weimar Bible, this exponent and summary of orthodox Lutheran Bible exegesis, in a note adds a translation and explanation in accordance with the prevalent understanding of the clause. *Kautzsch*, in his well-known

Textbibel gives the translation of a conjectural text: "Und du liessest mich schauen Geschlechter der Menschen, o Herr Jahve." The sense of the usual rendering is: "Thou treatest me as men should treat one another, in kind and loving condescension, thou who art the all-ruling God of salvation." As *Hengstenberg* puts it very nicely: "When God the Lord in his conduct toward the poor mortal follows the norm that he has given men concerning their conduct toward each other, when he shows himself gracious and kind, he that knows himself and God cannot but be filled with adoring admiration." And that this rendering of that sentence is correct, namely, that the words "Lord Jahveh" are a vocative addressed to God, and not an apposition to "man," in our opinion is already more than probable when we look only at the sentence itself. If that were meant which Luther's translation expresses the Hebrew text would, no doubt, read accordingly, namely, connect these two names of God with "man" by the relative pronoun וְשֵׁנִי = "who (is)". But we also see that the same two names of God are found in the middle of verses 18 and 19, at the close of v. 20, at the beginning of v. 28 and in the middle of v. 29, where, beyond any doubt, they are the vocative addressed to God, and where also Luther translates them so. This makes it entirely clear that they are such also at the close of v. 19. In the parallel passage, 1 Chron. 17, 17, Luther gives a translation of the difficult last clause similar to his rendering of our passage, but again stands alone, as also his first rendering was entirely different. The most probable rendering of this text as it is would be: "Thou hast regarded me in the way of man" (so condescending and kind as men should treat each other), "with regard to exaltation" (in exalting me and my seed), "O Jahveh God." And then the sense would be exactly like the one found by us in our passage. *Kautzsch*, assuming the same conjectural text as 2 Sam. 7, 19, gives a similar translation. γ

This section then depicts the Christ as *an eternal ruler*,

a descendant and successor of Israel's greatest king, David. This prophecy thus again refers to his person and his office.

2 SAM. 23, 1 sqq.

This section contains a prophecy uttered by David in entire conformity with 2 Sam. 7, 1 sqq. "These words are not simply a lyric exposition of that divine promise, but a prophetic declaration which David, by divine inspiration, made in the evening of his life concerning the true king of the kingdom of God" (*Keil*). The essential idea is that a righteous ruler is promised to David as his descendant and successor. The translation of these verses is somewhat difficult. The best one, being as literal as possible and expressing the sense evidently meant to be conveyed, is as follows: "And these are the last words of David: Oracle of David (divine communication granted to David), the son of Jesse, and oracle of the man who was raised on high, of the anointed of the God of Jacob, and of the pleasant one in the psalms of Israel (the sweet psalmist of Israel.) The spirit of Jahveh spake in me, and his word was upon my tongue. The Lord of Israel said, the Rock of Israel spake to me: One that ruleth over men, a righteous one, that ruleth in the fear of God (viz., shall be, or come). And (he shall be) as the light of the morning, when the sun riseth, a morning without clouds, (when) the tender grass (springeth) out of the earth, through clear shining after rain." This depicts the blessings that will result from the advent and rule of this king. Then the royal prophet proceeds: "For is not thus my house (family) with God (namely, that by his grace there will arise from it such a glorious ruler)? For an everlasting covenant he has made with me, ordered in (provided with) all things, and sure. For all my salvation and all (my) desire shall he not make it grow?" He surely shall do so.—As such a son and successor of David, such a perfect antitype of him, the Messiah in Hosea 3, 5 is himself called David: "Afterward shall the children of Israel return and seek

Jahveh their God, and David their king, and shall come with fear unto Jahveh and to his goodness in the latter days."

PSALMS 2, 45, 72, 110.

These are the psalms that in a special sense are called Messianic. They evidently hang together with the promise given to David, as recorded in 2 Sam. 7 and 23, they, so to say, grow out of it. "Moved by the Spirit of God, the sacred poetry now creates a *royal personage* in which it far transcends what at that time was present, and the kingdom of David and Solomon is viewed in archetypical perfection" (*Oehler*). Psalm 2 describes him as the victorious prince that, on account of being the Son of God in the most eminent sense, will receive the whole earth as the inheritance belonging to him. Psalm 72 prays for the coming of the prince of peace who in divine righteousness exercises his rule without end, especially takes care of those that suffer and are in misery, and to whom in consequence all the nations and the kings of earth should render homage, since in him, according to verse 17, the promise given to Abraham concerning his seed (Gen. 22, 18, etc.) is being fulfilled. Psalm 110 celebrates him as the king that conquers the hostile world and at the same time as the bearer of an eternal priesthood. As to Psalm 45 modern exegetes, conservative ones included, are of the opinion that it is not directly Messianic, as the three others certainly are, but that in the first place it refers to the wedding of a merely human king, a descendant, very likely, of David and a type of Christ, the seed of David in the eminent sense. But, aside from anything else, verses 6 and 7 cannot be explained satisfactorily from this point of view. For verse 6 can only be translated in this way: "Thy throne, O God, is for ever and ever;" that is, the word in the original translated God, *Elohim*, can only be regarded as the vocative addressing the king spoken of in this Psalm. Every other translation is forced and contrary to Hebrew idiom. And in v. 7 this translation of *Elohim* is, to say the least,

the most natural one. *Delitzsch*, being one of the most eminent Hebrew scholars of the last century, of course, cannot but admit this; but he thinks that the merely human king is here called God in the same way as the government or the human rulers, as representatives of God, are repeatedly called so in the Old Testament (Ex. 21, 6; 22, 7 sq.; 1 Sam. 2, 25; Psalm 82, comp. 138, 1; comp. also John 10, 34). But certainly the king whom he regards as the one celebrated here in such an extraordinary manner, the murderous and idolatrous Jehoram, the entirely degenerate son of pious Jehoshaphat, at his marriage with Athaliah, in every sense the daughter of her heathen mother Jezebel, is hardly to be regarded as in any way the type of Christ, his descendant according to the flesh (comp. 2 Chron. 21.) And *Schultz* in *Kurzgefasster Kommentar*, having mentioned the different suggestions as to the king meant here (Solomon, Ahab, Jehoram, an unknown Persian ruler), sums up in this way: "No one this Psalm fits altogether; Solomon is the one it fits best, though he in reality was not a heroic personality. . . . It is most correct to say that this Psalm speaks of the king of the people of God as the ideal one." And afterwards he adds: "'O God' is an address directed to the king, but is only possible if the holy singer passes beyond the real king of his time to the ideal king of the future who not only, as rulers in general, as a representative of God, but also as a possessor of divine power and glory, has part in God's $\delta\delta\xi\alpha$, hence rises to the dignity (majesty) of the *El gibbor* (Mighty God) of Isa. 9, 6." And *Delitzsch* tries to reconcile his idea that this Psalm celebrates a king that was a contemporary of the author with the fact that Hebrews 1, 8 as well as Jewish tradition of olden times understand it of the Messiah in this way: "If he was a king of the family of David, he was in possession of a kingdom to which, according to 2 Sam. 7, great promises, valid in an unlimited future, and consequently all the prospects of Israel's future happiness and glory, were attached, and hence the poet

was justified in viewing him in the light of the Messianic idea, and the congregation was accordingly justified in referring this Psalm, which owed its origin to a particular occasion, as a Psalm for all times, to the great King of the future, the goal of their hope." And again he says: "All the glorious things that this Psalm predicates, in order to be a blessing and to become a reality, are based on this presupposition that the king whom it celebrates realizes the idea of the theocratic kingdom. The completed reality of this idea for the Old Testament prophecy and hope, especially since the time of Isaiah, is the Messiah, for the New Testament view of the fulfilment of the prophecy, Jesus Christ." — Though we do not reject the view that typical prophecies are found in the Old Testament, that is, prophecies that in the first place speak of a certain person who is not the Messiah but a type of him, and which ascribe to that person something that goes far beyond him and hence points to another person in and by whom it is perfectly fulfilled, to the very letter, that is, to the Messiah: still we do not think, on grounds already indicated, that Psalm 45 belongs to that class of typical or indirect prophecies, but rather that it is a direct prophecy of the Messiah and his kingdom. — In Psalm 2, 2 the promised Redeemer is called משיח, Messiah, the *Anointed One*. In Psalm 45, 7 he is said to be *anointed* by God. Dan. 9, 26 he is again called the Anointed One. This title besides is used in the Old Testament of the high priest Lev. 4, 3. 5. 16; of the king 1 Sam. 2, 10. 35; Psalm 18, 51 etc.; and 1 Kings 19, 16 a prophet, Elisha, is to be anointed. Christ has the office and dignity of all those three, is high priest, king and prophet. The Old Testament dignitaries bearing these titles were types of him.

(To be continued.)

HOW CAN THE IMPRECATORY PSALMS BE RE- CONCILED WITH THE SPIRIT OF THE GOSPEL?

BY PROF. EDWARD PFEIFFER, A. M., COLUMBUS, O.

That the question propounded is not without difficulties is apparent from the fact that it has perplexed devout students of the Bible in all ages of the Christian era. This class of Psalms—called imprecatory—has been variously interpreted and applied, and the interpretations offered are very far apart, ranging, according to the viewpoint and the theological position of the different writers, from the standpoint of devout faith, implicit confidence in the righteousness and goodness of God, and unwavering acceptance even of these fearful anathemas as integral parts of the inspired Word of God, to the position of rationalistic and destructive criticism, whose advocates, applying and following the principle of evolutionary, historical development, would make these Psalms the product of later Judaism in its morally depraved and hostile form. Some Christian commentators seem to find little difficulty with the solution of the problem, while others acknowledge that there are in the case elements of mystery which baffle them. Oehler, e. g. (*Old Testament Theology*) speaking of Psalms 59, 69, and 109, those which are the strongest and severest of the class, says that, "instead of being shocked at them, we need simply to understand them." Spurgeon, on the other hand, frankly concedes that he does not understand them, that some parts are dark and mysterious, that he does not see just how they are to be reconciled with the righteousness* and love of God. Yet, though he does not fully understand and cannot tell, he accepts in childlike faith and reverence even the apparently harshest and hardest imprecatory sen-

* His comments, for example, on Ps. 109, 14. After giving such explanation as he can, he adds: "We cannot, however, pretend to explain the righteousness of this malediction, though we fully believe in it. We leave it till our heavenly Father is pleased to give us further instruction."

tences as the voice of inspiration, and says in one place: "Yes, divine Spirit, we can and do believe that even these dread words, from which we shrink, have a meaning consistent with the attributes of the Judge of all the earth, though His name in Love. How this may be we shall know hereafter." (Ps. 109, 10.) In the same spirit of reverence and faith Luther does not hesitate to accept and finds no serious difficulty in explaining these anathemas of faith, as he calls them (Glaubensflüche), and says: "Therefore, it must needs be that curses are spoken, evil is wished, and vengeance is implored against the persecution of the Gospel and opposing error, and against those who instigate and carry on such mischief." (Erlang. 38, 428.)

Addressing ourselves now to the question before us and its possible solution, I must say that, in my opinion, it would be of little avail to proceed at once to a minute examination of particular passages selected for special treatment, without first and very carefully considering the question in its general phases and entire scope in the economy of revelation and salvation. Isolated passages, phrases and expressions cannot be satisfactorily explained by themselves, apart from the merits of the case in general. Whether we select sentences that are comparatively mild in their denunciation, or such as pronounce anathemas in fiercest form, and seem to pour out upon the heads of the victims all the vials of condensed and accumulated wrath and fury, they must be viewed and explained, if they are to be understood and explained at all, in the light and upon the background of the character of God and the nature of His kingdom, of the entire revelation of His will and way of salvation in the form of Law and Gospel, of His dealings with mankind in the work of redemption and the inevitable decrees of divine judgment.

Accordingly, before entering upon certain passages in particular, we must discuss the main features of the general question. They may be summed up in *three propositions* which I would regard as fundamental to the discussion:

1. All the verses of these imprecatory Psalms, embodied in the accepted and authoritative text, are words of divine inspiration, essentially and eternally true and in harmony with the economy of grace, to be accepted as such, whether we can satisfactorily explain and harmonize them or not.

2. As there is no contradiction between Law and Gospel, however different they are in character, form, and effect, so there is no contradiction between condemnation of wickedness and malediction upon the wicked, and the offer of pardon and grace.

3. The apparent discrepancies between the imprecations of the Old Testament and the benedictions of the New are to be explained in the light of the nature of the Old Testament Dispensation as (a) a theocracy in its form of government; (b) a period of preparation, discipline and training in the development and progress of the kingdom of God on earth; (c) a period, during which, in view of its nature and design, the Law predominated, though the Gospel was not lacking; a dispensation, therefore, in which severity was so prominent as to cast love and grace into the background.

My purpose is to keep these fundamental considerations in view during the whole discussion of the subject, though we may follow a different plan and order in the elaboration.

Imprecatory words and features are found in many of the Psalms, and they find expression in different forms. Rupprecht (*Einleitung in das Alte Testament*) classifies them thus: "In some of the Psalms the author announces the condemnation of his enemies with prophetic certainty, as, e. g. Psalms 7, 64, 11, 63, 52. In some the malediction assumes the form of prayer that implores God's curse and the manner of its realization, as in Psalms 17, 13; 54, 5; 56, 7, while in others we meet with direct anathemas (*Anwünschung*), as in Psalms 35, 69, and 109." The last come into consideration especially in the discussion of the question before us.

We shall now approach the question from two points of view, inquiring:

I. *Wherein there is harmony*,—certainly no inner, vital contradiction—between the imprecatory Psalms in general and the spirit of the Gospel, or the economy of grace;

II. *Wherein there is discordance and discrepancy, and how it is to be explained.*

I.

(a) There is real and complete harmony at the center and core, at the heart of the whole matter, at the throbbing soul of all the inspired Scriptures, namely, in view of the fundamental *desire for the salvation of fallen mankind*. This spirit, which we find most beautifully and amply expressed in John 3, 16, but also announced and foretold in prophecy, Isaiah 53, 5, is common both to the Old Testament and to the New, though it of course fills a larger place in the latter. It is repeatedly expressed in the Psalms (e. g. Psalms 9, 11; 22, 27-31; 47, 8. 9; 68, 31. 32; 72, 10-15; 86, 9; 96; 105, 1; 113, 3). And even in the Psalms classified as the imprecatory Psalms, there are not wanting passages that breathe the spirit of mercy and loving kindness. These furnish, as it were, a background of light upon which the denunciatory passages appear all the darker and sterner. (Cf. e. g. Ps. 55, 17-19 and 22; 69, 13-17, 33-36; even Ps. 109, 30, 31.) The presumption always is that those for whose destruction the psalmist prays, or against whom he hurls anathemas, are hopelessly lost and incorrigible transgressors. Their presence and activity is a constant menace to the cause of Jehovah and His people, and hence their removal is necessary for the safety and advancement of the kingdom of God.

(b) In the consigning of the obdurate, those who persist in impenitence and evil-doing, to the judgment of God, in pronouncing or invoking divine wrath and displeasure upon them, there is harmony in the kingdom of God, as unfolded and developed both in the Old and in the New

Testament, it is not an infringement of the essential and vital character of the economy of grace and salvation, there is no contradiction between the denunciation of wickedness and the condemnation of the flagrant enemies of God, and the spirit of the Gospel, the spirit of Christ, who came to seek and save that which was lost.

The spirit of the Gospel, we must remember, does not make null and void the severity and the inexorable character of the Law. There is no disharmony in God, seeing that, while He is a God of love, plenteous in mercy and loving-kindness, He is also a God of eternal and unswerving righteousness, who hates sin with a consuming hatred, whose wrath "is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." Rom. 1, 18. (Cf. Col. 3, 6; Eph. 5, 6). Anger against sin and the desire that evildoers may be punished, are not opposed to the spirit of the Gospel, or to that love of enemies which the Lord Jesus both enjoined and exemplified. The divinely approved manner of dealing with persons differs according to their spiritual and moral condition, their attitude toward God and the work of His grace. The imprecations of the Psalms, like all the threatenings of the Law, whether found in the Old Testament or in the New, are conditional. They are not uttered or hurled promiscuously or arbitrarily, but are directed against those who persevere in their iniquity, who obstinately continue in their impenitence and enmity against God and divine things.

Though there is a relative difference, and a marked difference in form and expression, it is essentially the same spirit of holiness, and of holy zeal for the honor of the living God, that breathes in the threatenings, the denunciations, and the maledictions of the Old and of the New Testament. In substantiation of this, examine the anathemas of St. Paul, Gal. 1, 8, 9; Gal. 5, 12 ("Wollte Gott, dass sie auch ausgerottet würden, die euch verstören." Luther. Compare the strong expression in the original: *apokopson-tai*—would cut themselves off, mutilate, castrate them-

selves); 1 Cor. 16, 22. Study also and compare the fearfully earnest and ardent woes upon woes, pronounced by our blessed Savior upon pertinacious and obdurate evil-doers. Matt. 23, 13-36, particularly verses 35 and 36; Matt. 11, 21-24; Luke 6, 24-26. Then turn to the prophetic book of the New Testament and read how the spirits of the martyred saints in heaven call upon God for vengeance, and how they join to celebrate its final execution. Rev. 6, 10; 19, 1, 2. Righteousness and justice must finally prevail, to the destruction of all opposition and opposers to the kingdom of righteousness, and peace, and joy in the Holy Ghost, unto the glory of God whom all His people will adore and magnify forever. —

II.

Wherein there is discordance and discrepancy, and how it is to be explained.

(a) While fundamentally and essentially there is, as we hold, no difference between the spirit of the Old Testament and of the New so far as the condemnation of wickedness and of contumacious evildoers is concerned, and while there is in this righteous indignation of God and His righteous judgment, whether prophesied, pronounced, or petitioned, no contradiction to the spirit of the Gospel, there is a difference between the imprecations and judgments of the Old Testament, the dispensation of the Law, and those of the New Testament, the dispensation of the Gospel. And the difference is marked and striking. It is a difference in style, in scope, and in severity. In none of the judgments, the woes, the anathemas, of the New Testament is there anything like the lurid vengeance, the flaming wrath, the scathing denunciation, the pitiless malediction, the all-pervading damnation, of the imprecatory sentences of the Old Testament. Doubtless some of these imprecations are prophetic, both in form and intent, and hence are nothing more or less than a divine declaration of the inexorable and inevitable doom of all the persistent enemies and opposers of the kingdom of righteousness and of everything con-

nected with the rebellion, past, present, or future. No humble child of God will find any fault with these pronouncements of a holy God who is not mocked, or be disposed to question the righteousness of His judgments.

It is, of course, different with the compromising and theologically indifferent spirit of our age. The leaven of universalism and infidelity has penetrated and pervades many professedly Christian persons and churches to such an extent as to obliterate in their view all distinction between Law and Gospel, between righteousness and iniquity. The persons so affected have neither any understanding of nor any sympathy with that consuming zeal for God's honor, kingdom, and Word which finds repeated utterance upon the pages of Holy Writ. There is an effeminate and enervated theology of our day that advocates the widest toleration and fellowship of the grossest heretics and manifest despisers of God's Word, and endeavors to justify such conduct on the ground of Christian love. The exponents of such universal and large-hearted, but falsely called charity seem to be more merciful than even the God of all mercy and love Himself. But their mercy is very shallow after all, and their benevolence is of the kind that is very ready to give away what does not belong to it. And Spurgeon puts the case tersely and pointedly, when he says that "we need in these days far more to guard against the disguised iniquity which sympathizes with evil and counts punishment to be cruelty, than against the harshness of a former age." (Treasury of David, Ps. 55, 15.)

(b) Now, when the imprecations take the form of prayers for condign punishment, or of direct anathemas pronounced by the mouth of a sinful and faulty mortal, the case is somewhat different and calls for further explanation. How can such imprecations be understood and interpreted?

(1) We must bear in mind that the Old Testament dispensation was a time of preparation and training. The kingdom of God was in its infancy, and the chosen people of God, being largely a perverse and disobedient race, nat.

to be dealt with in a manner that would necessarily involve rigid and severe discipline. During this period external, temporal rewards and punishments were necessary for the training of the people. During the dispensation of the Law, before the fulness of the time was come, ushering in the Savior of mankind, who should atone for the sin of the world, retribution referred mainly to this life, and therefore had to demand the infliction of an adequate sentence of judgment upon the ungodly in this world.

(2) We must consider, further, that during this period of discipline, and prophecy, and preparation, the Law predominated to such an extent that love and grace were often overshadowed and sometimes completely hidden from view. The prayers that were uttered in the Old Testament for the punishment and overthrow of the pertinacious enemies of state and church are both justifiable and called for even now, under the same conditions, as far as their substance is concerned. But in the light and under the benign influence of the Gospel of Christ they will assume a different form and aspect, being tempered, and chastened, and mellowed, by the fulness of grace and mercy revealed and bestowed upon mankind in Jesus Christ our Lord. A condition that is certainly assumed in the Old Testament imprecations, though not expressly stated, we, impelled by the spirit of the New Testament, would both state and emphasize, the condition, namely, if the stubborn enemies of God will not repent and desist from their wicked assaults, and our prayers would also include the petition that God would lead them to repentance.

This difference between the Old Testament and the New Testament, which is exemplified in the case of the imprecatory prayers and anathemas, pervades the entire dispensation of the Law and is illustrated again and again in the Old Testament. Take, for example, the summary and bloody judgment of Elijah, when at the brook Kishon he slew the idolatrous prophets of Baal. 1 Kings 18, 40. Look at the destruction of the Amalekites, and in general the execution of the command to put to death the enemies of Israel

who were conquered in war. Ex. 17, 8-16 (note particularly verse 14); cf. Deut. 25, 17-19; 1 Sam. 15, 1-3 and 32-33. (Samuel's command to Saul to destroy all.) Note the extirpation of the heathen nations of Canaan, Deut. 7, 1-11; and the destruction of the Anakim, John. 11, 10-23 (verse 20 in particular).

All these and similar acts and events exemplify the difference between the standpoint of the Law and that of the Gospel, as it is pointed out also by the word of our Savior which He addressed to James and John, the sons of thunder, who in their fiery zeal for the honor of the Master would have commanded fire to come down from heaven and consume those who would not receive Him. The Lord "turned, and rebuked them, and said: Ye know not what manner of spirit ye are of." Luke 9, 55. (Cf. Am. R. V.)

(3) Finally, due allowance must be made for the theocratic form of government which obtained in Israel. Under the theocracy the divinely appointed ruler was the visible head of church and state, the representative of Jehovah. Opposition to him was by divine command punishable by death, as was also infringement of the divinely instituted ordinances in general. Under these conditions it behooved the ruler to protect himself and the cause of Jehovah against all menacing assaults and against all opponents, from whatever quarter they might arise. It was, therefore, not only his privilege, but his official duty to desire the overthrow of the Lord's enemies and to direct his endeavors and his prayers to that end. It was imperative, for the stability of the realm and for the glory of the God of Israel, that the opponents of the ruler's divinely-given authority be completely vanquished. And the ruler deemed it both his right and his duty to call upon God for strength to accomplish the overthrow himself, or, if it pleased God, to put the enemies out of the way and render them harmless by the immediate infliction of death, sickness, and the like.

Moreover, it must be evident that, under these conditions, it was right and proper for the ruler to ask the whole congregation of Israel to unite with him in such

petitions, and that it was not only the privilege, but the duty of every devout and faithful Israelite to do so. And so we find that even the strongest and sternest of the imprecatory Psalms, 109, is inscribed "To the chief musician," and was intended to be sung, and sung in the temple service. From this very fact Spurgeon, while he deems it "by no means easy to imagine the whole nation singing such dreadful imprecations," concludes, in his wonted spirit of reverence and submission, "that the Psalm has a meaning with which it is fitting for men of God to have fellowship before the throne of the Most High."

We assume, therefore, that the element of personal anger, hatred and vengeance is eliminated from these imprecatory prayers. If such an element entered in, it was an element of weakness, of human infirmity, of carnality, which could not receive the approval of the Lord of hosts. And there are not wanting indications to show that, in the case of David, the anathemas were not the utterances of private anger, but the product of zeal for the honor of God. His conduct toward Saul, his chief enemy, shows absence of personal vengeance. He would not smite the man who sought his blood. In the 7th Psalm David asks God to punish him, if he has exercised personal vengeance upon his enemies. He frequently forgave those who treated him shamefully. To interpret the imprecatory sentences in a bitter, revengeful sense, would be foreign to the character of the sweet singer of Israel. Cf. Ps. 69, 9: "For the zeal of Thine house hath eaten me up: and the reproaches of them that reproach Thee are fallen upon me." Also Ps. 139, 21-24. "Do not I hate them, O Lord, that hate Thee? . . . I hate them with perfect hatred; I count them mine enemies. Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

* * *

In accordance with these general principles and the fundamental position based upon the character of God and

His economy of salvation, and, in part, by way of illustrating these principles, we now proceed to the consideration of three passages in particular, namely, Ps. 109, 14; 58, 6-11; and 55, 15.

Ps. 109, 14: "Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out."

This Psalm contains some of the severest of all the imprecatory prayers. They are directed, in general, against flagrant and persistent enemies of David and of God, and against some special adversary, in particular (V. 6 and ff.). The petition expressed in the 14th verse is to the end that he be destroyed, root and branch, that, in order to the complete and final destruction of him and his posterity, the Lord would be mindful of and take into account also the sins and iniquities of his parents and ancestors.

Verses 17 and 18 ("As he loved cursing, As he clothed himself with cursing like as with his garment," etc.) throw light upon the subject and the proper understanding of the particular petition under consideration by showing that what is prayed for here is the inevitable result and the necessary outcome of the wicked conduct of the adversary. As Delitzsch puts it: "Der Fluch ist die Frucht ihrer Wahl und Tat." (The curse is the fruit of their choice and deed.) An illustration of this we have in the case of those whose deserved doom the Lord Jesus announces: "Ye will not come to me, that ye might have life." John 5, 40. And again: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3, 19.

In order to arrive at a correct understanding of the passage before us the context must be carefully considered. Verse 14 must be taken in its connection with the verse preceding, and the one following. The offender does not stand alone. Before him went his parents and ancestors, and he is followed by his posterity. And they are all alike iniquitous. The whole race stands before the eyes of

the inspired writer as a wicked brood that cannot be reformed and improved, and that can only work harm and destruction as long as it is suffered to exist. Hence the sweeping prayer for the complete extermination of the whole family.

To this end the Psalmist prays that the iniquity of the adversary's wicked fathers be remembered with Jehovah, and that the sin of his wicked mother be not blotted out, but visited upon the children who continue to walk and persist in walking in the footsteps of their wicked parents. In reality this is nothing more than a carrying out, an application, of the principle, or rather the doom, uttered by the Lord God in connection with the ten commandments. Ex. 20, 5: "For I the Lord thy God am a jealous God, visiting the iniquity of the fathers," etc. Compare the words of Christ, Matt. 23, 35: "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel," etc. The accumulated sins and guilt of generations of disobedient and perverse people are visited upon their descendants who continue in the same way of iniquity.

As regards external, temporal punishment, too, impious children have often to bear the results of the sins of their impious parents and ancestors. And the fathers are, in a sense, punished in and by the punishment of their children. On this point Matthew Henry says: "To justify the imprecations of vengeance upon the sinner's posterity, the sin of his ancestors is here brought into the account,—the iniquity of his fathers, and the sin of his mother. These God often visits, even upon the children's children, and is not unrighteous therein; when wickedness has long run in the blood, justly does the curse run along with it."

The fact that the second member of the 8th verse is quoted by St. Peter (Acts 1, 20) as referring to Judas has led some commentators to regard this Psalm as Messianic and to look upon its imprecations as righteous denunciations of His enemies on the part of Christ in His sufferings. So, for example the ancient Syriac Christians

explained the Psalm. Luther likewise refers it, in part, to Christ. The "Hirschberger Bibel" gives the Psalm this heading: "The Messiah's complaint against His enemies. Announcement of their punishment." The "Weimar Bibel" says: "The Psalm is a prophecy concerning Judas, the betrayer, and of the wicked Jews who rejected Christ's Word." Spurgeon, on the other hand, says: "This Psalm refers to Judas, for so Peter quoted it; but to ascribe its bitter denunciations to our Lord in the hour of His sufferings is more than we dare to do." And, similarly, Delitzsch: "These imprecations are not appropriate in the mouth of the suffering Savior. It is not the spirit of Zion, but of Sinai, which here speaks out of the mouth of David; the spirit of Elias, which, according to Luke 9, 58, is not the spirit of the New Testament. This wrathful spirit is overpowered by the spirit of love."

Luther's comments on the subject are suggestive and deserve particular attention. In his exposition of the 94th Psalm he says: "Here the question arises how spiritually minded people can pray for vengeance, seeing that Christ commands, Matt. 6, Love your enemies, pray for them, that persecute you, do good to them that hate you. In short, it is contrary to love toward our neighbor to wish vengeance and punishment, whereas, according to Romans 12, we are rather to wish and do good. Our answer is that there is a difference between faith and love. Faith suffers nothing, love suffers everything; faith curses, love blesses; faith seeks vengeance and punishment, love seeks forbearance and pardon. Therefore, if it is a matter that concerns faith and God's Word, it is not in place to love and be patient, but to exercise wrath, zeal and condemnation. In this manner all the prophets have acted, that in matters of faith they have shown no patience or grace."

In his exposition of the Psalm under consideration, the 100th, Luther enters on the subject at greater length, but presents the same fundamental ideas. He says: "This Psalm David wrote of Christ, who in His own person speaks the entire Psalm against Judas, the betrayer, and

against all Judaism, declaring what things would befall them. . . . , It is directed against all who share the character of Judas, all persecutors, namely, and sectaries against Christ's Word. For all such deride the truth and persecute the true Christians. Against such this is a terrible Psalm. . . . Why then does Christ curse so severely, seeing that He Himself forbids it and teaches, Matt. 6, that one should not curse, and that He does not curse even on the cross, as St. Peter says, but prays for His revilers and scoffers? . . . The answer, in brief, is: Love does not curse, nor does it exercise vengeance; but faith curses and metes out vengeance. In order to understand this you must distinguish between God and man, between persons and things. Whatever concerns God and His cause admits of no patience or blessing, but calls for zeal, wrath, vengeance and cursing. As, for example, when the wicked persecute the Gospel, that concerns God and His cause; in such a matter it is not proper to bless and wish them success, else would no one be allowed to preach and write against heresy, seeing that this cannot be done without cursing (condemnation). For whoever preaches against heresy certainly wishes that it may be exterminated and does all he can toward bringing about its overthrow.

"That, is what I call curses of faith (Glaubensflüche). For before faith would suffer God's Word to perish and heresy to remain, it would wish that all creatures might perish. For through heresy we lose God Himself. Therefore the cursing of Christ in this Psalm is not for the sake of His person, but in behalf of His office and Word, because the error of the Jews was trying to fortify itself and destroy the Gospel. . . . Therefore there must be cursing and prayers for vengeance against error and the persecution of the Gospel and against those who carry on such destruction." Erlang. Ed. 38, 411 and 427 f.

* * *

Ps. 58, 6-11. This, too, is a Psalm of David, with a reference to the chief musician, intended to be sung in the

temple service. This is a plain intimation of the fact that David wrote the song not as a private person, fulminating in carnal passion against his personal enemies, but as an inspired prophet, as the theocratic head of the realm, as the regent of Jehovah. Even if this were declared to be a mere assumption, it is justified, so it seems to me, on the ground that it is the only justification of the inclusion of such imprecatory passages as integral parts of that body of Psalms to which our Savior and the apostles referred and which they quoted as the inspired Word of God. In seeking the correct interpretation of these passages, according to the analogy of faith, it is not necessary to put the worst construction upon them and to regard them as utterances and indications of personal revenge. If, in declaring and invoking divine wrath and judgment upon persistent evildoers, David harbored personal, carnal anger against those who were also his personal enemies, he erred and sinned in so doing, yielding to the infirmities of the flesh; but even this personal sentiment would not necessarily vitiate the integral and divinely approved character of denunciations and imprecations that, in their time and place, are not out of harmony with the laws of God's eternal righteousness and the economy of His grace.

Now, with reference to the particular contents of this Psalm we observe that verses 1-5 show that pertinaciously wicked and impenitent sinners are meant; while the concluding verse of the Psalm plainly shows the ultimate purpose of the prayer here recorded, and the motive underlying it, namely, not personal revenge, but the vindication of righteousness and the honor of God. This very thought finds expression in one of our Reformation hymns (German Hymnal No. 154; English Hymnal No. 148), by Luther: "Erhalt uns, Herr! bei deinem Wort." It is a prayer for the protection of the Church against the persecution and assaults of Pope and Turk, the powers of the papacy and of heathenism. Verses 4 and 5 (credited to Justus Jonas) express the main thought of this Psalm exactly. In the English translation they read:

“Destroy their counsels, Lord our God,
And humble them with iron rod;
And let them fall into the snare
Which for Thy Christians they prepare.

“So that at last they may perceive
That, Lord our God, Thou still dost live,
And dost deliver mightily
All those who put their trust in Thee.”

A brief examination of the individual verses will suffice our present purpose and elucidate the fundamental principles which we have sought to establish. We quote the text from the American Revised Version because of its greater accuracy.

Verse 6: “Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Jehovah.” The enemies are here likened to wild animals and ravenous beasts. It is a striking picture of the fierceness of the wrath and the destructive power of these foes of God and of men. Their desire and power for evil being so great, it is no sign of a cruel or revengeful disposition to pray that God would deprive them of this power.

Verse 7: “Let them melt away as water that runneth apace; when he aimeth his arrows, let them be as though they were cut off.” Two figures of speech are used in this verse, and both are intended to express the complete failure of the plans and plots of the wicked. The burden of the prayer, couched in picturesque language, is: “Let their wicked machinations come to nought.” “As water that runneth apace”; Kautzsch renders the phrase, “die sich verlaufen.” Water poured upon the ground, possibly upon the sand, runs away and rapidly disappears. The second member of the verse presents the failure of the wicked designs under the figure of a bow snapped, and arrows broken.

Verse 8: “Let them be as a snail which melteth and passeth away, like the untimely birth of a woman, that hath not seen the sun.” The snail is said to dissolve as it moves and drags its slimy body along on the ground. So,

the Psalmist prays, let the malevolent enemies of Jehovah and His people consume their own strength and waste away, as they proceed upon their evil designs. It had been better for them, and better for the world, if they had never been born.

Verse 9: "Before your pots can feel the thorns, He will take them away with a whirlwind, the green and the burning alike"; or, marginal note, "wrath shall take them away while living, as with a whirlwind"; so also Kautzsch: "wird ihn, wenn er noch frisch ist, Zornglut hinwegstürmen." It is a picture of a kettle hung over a brush fire, and the whole outfit swept away before the fire has had any effect upon the kettle. Again we have a very vivid portrayal of the sudden overthrow of the wicked before their evil projects are well under way.

Verse 10: "The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked." Here, if anywhere in the Psalm, there seems to be an exhibition of personal vindictiveness, of glee, if not gloating, over the enemy's downfall and punishment. But the fact that what is said here is predicated of "the righteous" (*tsadik, dikaios, justus, der Gerechte, Fromme*), one who walks in accordance with the law and the righteousness of God, is sufficient to exclude any emotions of carnal revenge or cruelty. It would be contrary to the Biblical conception of righteousness, and contrary to all that the Scriptures say of the righteous man, to ascribe to him such carnal feelings and impulses. In accordance with the analogy of faith, in the light of other plain Scripture passages, we are not only justified in interpreting these words, but required to understand them as declaring that the righteous man, whose will is submissive to God's will, and who therefore desires to see the righteousness of God triumphant over all unrighteousness, shall rejoice, not in a spirit of personal vengeance, but on account of the cause of God and His Church, in view of the vindication of the honor of God.

In commenting on this passage Spurgeon says: "He

(the righteous) shall rejoice to see justice triumphant. . . . There is nothing in Scripture of that sympathy with God's enemies which modern traitors are so fond of parading as the finest species of benevolence. We shall at last say 'Amen' to the condemnation of the wicked and feel no disposition to question the ways of God with the impenitent."

The declaration, "he shall wash his feet in the blood of the wicked," is a strong figure for overthrow final and fatal, and deliverance complete and crowning. "As the victorious survivor of a conflict, walking over the battlefield, might be said to do," as one commentator explains. Luther says: "The vengeance will be greater than any one desires; that, whereas he desired a drop of blood and vengeance, there will be so much of it that he might bathe therein."

That this is the correct interpretation and the true sense of these imprecations is shown by the last verse of the Psalm. In seven striking and impressive metaphors the complete overthrow of the wicked and the frustration of their infamous designs is besought and declared, "so that men shall say, Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth." It is not personal retaliation, but divine retribution that we are to seek and find in these imprecations. The desire and prayer of the righteous is that God may in all things be glorified. To this end they will finally rejoice and cheerfully acquiesce even in His swift and terrible judgments upon contumacious evildoers.

* * *

Ps. 55,15. In literal translation this passage reads: "May death attack them suddenly; may they go down to sheol" (= hades, the realm of the dead) "alive! For wickedness" (of manifold kind, indicated by the plural) "is in their dwelling, in their heart." The second clause is, according to the parallelism of Hebrew poetry, an emphatic repetition of the first. The petition has the same import and purpose as those expressed so vividly and dra-

matically in Psalm 58, namely, the prompt destruction of the Lord's enemies and the frustration of their designs. Hence the Psalmist prays, and teaches the people of God to pray, for their death, sudden and swift death, the presumption being that they are incorrigible, that their presence and continuance is only a menace to the kingdom of God, a source of injury and loss to His people. The longer they continue, the greater the havoc they may work. The sooner they are removed, the better. Therefore the prayer: May they in the vigor of their manhood, before old age comes upon them, before they have been able to spend a lifetime in destructive warfare upon the cause of Jehovah, be snatched away by death. And then follows the ground on which the petition for such swift and condign judgment is based: For wickedness is to be found not only among them, in their dwelling, but in their very heart. "As for me, I will call upon God." Verse 16. Those enemies and persecutors do not think of calling upon God, they have no intention of turning away from their wicked ways and crying to God for mercy and pardon. They are determined to run their course in impenitence and iniquity. And their damnation, like the condemnation of those of whom St. Paul speaks in Rom. 3, 8, is just.

In commenting upon this passage and describing these evildoers Spurgeon says: "Their houses are dens of infamy, and their hearts fountains of mischief. They are a pest to the commonwealth, a moral plague, a spiritual pestilence, to be stamped out by the laws of men and the providence of God. . . . There is justice in the universe, love itself demands it; pity to rebels against God, as such, is no virtue; we pray for them as creatures, we abhor them as enemies of God." And Matthew Henry makes the comment: "This prayer is a prophecy of the utter, the final, the everlasting ruin of all those who, whether secretly or openly, oppose and rebel against the Lord's Messiah."

In short, we conclude that these imprecations, rightly understood, are in full accord and harmony with the immutable laws of God's eternal righteousness and grace.

though they bear a form that is peculiar to the preparatory, the legalistic, the rigorous character of the Old Testament dispensation.

TO WHAT EXTENT SHOULD OUR PARISH SCHOOLS IMITATE THE PUBLIC SCHOOLS?

BY REV. OTTO MEES, A. B., CORAOPOLIS, PA.

For our Parish Schools, whose necessity and usefulness is in these latter days frequently called into question, this query is indeed a timely one. The Lutheran Church, in so far as it has remained conservative and has tried to guard and keep the precious fruits of the sixteenth century Reformation, has ever held the parish school in high regard and considered it a *sine qua non* for the preservation of the truth and purity of its doctrines and practices to succeeding generations. A discussion of the reasons for the importance of such schools to the existence of the Lutheran Church in America would be foreign to this paper. In the home country of the Reformation, Germany, the maintenance of Lutheran schools for Lutheran children is not a problem at all, since the state religion is, or rather was, Lutheran, and the schools are under state control. The difficulty there is, that Lutheranism has ceased to be pure, and religious indifference is threatening, even to the point of antagonism. But what is equivalent to the parish school exists and has the field, being on the defensive. The same might be said of Sweden. However in this free land of ours, where the government stands aloof from religion, favoring none and tolerating *all*, the maintenance of parish schools does become a problem and a very grave one, especially for the Lutheran Church. The difficulties which must be encountered might be summed up as follows:

I. The existence of a system of state or public schools throughout the country, in urban and rural districts, which are purely secular, immensely popular, having at command unlimited funds, where tuition is free.

II. The fact that every citizen is required to aid this system of schools, nolens volens, by paying school-taxes.

III. The fact that it is an expensive undertaking for a parish, it being dependent upon its own resources.

IV. The fact that hitherto no other denomination has espoused the cause of parish schools, save the Roman Catholic, which leaves the impression that parish schools are to be tools for dissemination of bigotry and intolerance, and are opposed to and a menace to our free government.

One other reason is frequently advanced, viz., that the parish schools have not been and are not now up to the standard of the public schools in the work accomplished, thus hampering its children in the pursuit of worldly occupations and success. This judgment however is based on inadequate knowledge of *both* institutions, and lacks all ground.

Leaving aside the growing indifference to true and pure confessional Lutheranism in particular, and to religion in general, as also the hold which a sordid materialism has fastened upon most minds and hearts, the parish school is wont to look upon the public schools as the greatest obstacle and impediment, both theoretically and practically, which it has to contend with. It is not strange, therefore, that a kind of antipathy has arisen on the part of the weaker against the stronger. For many years it was the favorite occupation of *some* parish school enthusiasts to rail against the public schools with great vehemence, not leaving a good thing in the whole institution, when this time could have been better employed in uplifting and bettering the status of the parish school itself, thus making it more competent to rank side by side with its stronger relative. There is nothing to be gained by finding fault and condemning promiscuously all and everything that is in connection with the public school. The relation of parish to public school need not and should not be an antagonistic one. They have too many things in common. There is a good cause and purpose for the existence of the public school in this country. The state wants good citizens. Good citizens need to be

educated. Parents either would not or could not educate their own children, hence the state, for reasons of self-preservation, was compelled to supply it. The highest aim of public schools is citizenship. We are want to say, also, that the state holds *mental* and *physical* development as the chief requisites for good citizenship. But supposing the state should awaken to the consciousness, that these two alone are not sufficient for making good and upright and useful citizens out of boys and girls, that *moral* or *religious* training is necessary, (and the needle of the educational compass seems to be pointing in that direction) how shall this moral or religious training be supplied? We are all agreed that, in view of the peculiar conditions in this land, it is neither desirable nor possible to introduce religious instruction into the public school curriculum, since no common ground can be found upon which to base such instruction. The futility, almost absurdity of an attempt to find such ground is well illustrated by a recent trial in the Isle of Jamaica to formulate an undenominational catechism for use in the elementary day-schools. It contains the Ten Commandments, the Beatitudes and the Lord's Prayer in full. But the Apostles' Creed should not even be mentioned. Let us not spend our time, therefore, bewailing the purely secular character of our public schools, but rather awaken to the realization that this condition furnishes the just cause for the existence of our parish or church schools. The Church, too, wants to make good citizens, but its highest aim is to make citizens for the "civitas Dei" of Augustine; the church school, too, wants to develop its children mentally and physically, but regards the spiritual training as absolutely essential for the proper use and application of the former two; and being independent of other contrary influences, using its own resources and existing by its own option, can and does supply this. The Church, too, is compelled to assume the religious instruction of children, because the parents fail in this their duty. Both want to educate, but each in its own way. The parish school has come into being, because the public school does not and *can never*

educate in the way which the Church recognizes as essential to the wellbeing of its children. It appears, therefore, that *up to* the point where the parish school introduces its own improvements and preferences, for the present disregarding the matter of discipline in general, there can be a legitimate comparison with the public school with the view of imitating. Only one rule must govern such a comparison, viz. "Prove all things, and hold fast that which is good,"

When we are asked then, "To what extent should our parish schools imitate the public schools?" We must first give attention to the *Teacher*. Both need teachers. But teachers do not grow on trees, nor do they grow by themselves, as grass or weeds or as "Topsey;" they must be made, developed, trained and then employed or *called*. And the finished product not being equal in quality all the way through, care must be exercised in employing or calling them, so that they will be suitable and fitted in every respect to accomplish the chief aim of the school. The public school is the employment of its teachers need to be so very discriminating. An intellectual test is required, a general recommendation of good moral character, and a little pull with a member of the Board of Education. The religious inclination is rarely consulted. There was, indeed, formerly in some states, a provision made, that only confessing Christian persons could become public school teachers, atheists being barred. This measure, however, has become virtually a dead letter. Attempts have been made to debar Roman Catholics from holding the position of teachers in the public schools, but have failed. Yet the restriction was made, that they are not to appear in the garb of any order or in any other manner represent their creed by official insignia or ceremonies of the church. If one be an unbeliever, his views are not expected to be spread; if one have a strong denominational bias, this has no right to appear in the school-room. The position of religious indifference or neutrality is the logical one for the public school teacher. Some states go so far in their school-laws as to forbid ex-

pressly any use or application of the Scriptures in the school-room. It is a matter of record that in Texas a school-teacher was dismissed for endeavoring to admonish a lying child by telling it, that by lying it would grieve the Savior, who shed His blood for it, etc. Another one was suspended for using religious hymns in the music exercises. These are extreme cases, but serve to emphasize a general principle.

Here there is nothing for a parish school to imitate. On the contrary, in the calling of teachers for parish schools, the first requisite to be taken into account is his confessional position. Unbelievers are never eligible; neutral or indifferent persons are equally unfit; the parish school teacher must be a person of pronounced religious convictions. For *our* parish schools he must be a Lutheran to the core, heart and soul in sympathy with the Lutheran doctrine and practice; his Lutheran faith must appear in the school-room; it must pervade the instruction; the children must be influenced by it, so as to become *Lutheran Christians*. He is not employed as *hired*, but is *called* to feed the flock of Christ. In demanding a certain degree of intellectuality of its teachers, the parish school should not stand behind the public school. Piety alone is as useless as knowledge alone: but knowledge and wisdom permeated with piety and spirituality is required for parish school teachers.

The next point of comparison with a view of imitating would naturally be the *branches* to be taught. This will at the outset, eliminate the religious branches which have a place in the parish school alone. It is sometimes argued, that, religious instruction being the chief aim of parish schools, secular branches need receive only superficial attention in them, only in so far as the time can be spared to devote to them. This idea operates against the usefulness and popularity of parish schools. It is not a sound argument. While it remains an incontrovertible fact, that the Church as such has a divine commission only as regards the spiritual wants of its children: viz. "Feed my Lambs," yet we must not be blind to the fact that in

carrying out this its duty, it must also assume other obligations, which the performance of the first thrusts upon it. In order to feed the lambs of Jesus properly, they must be segregated from the purely secular influences of state or public schools. But in doing this, we have no right to deprive them of such material educational advantages as are needed by a child to fit it to take its place in active life. This is also a duty which we owe to the State. The objection will doubtless be raised that, in view of the fact that the schedules in our public schools are already full to overflowing and the minds of the children are amply burdened, it would be utterly impossible for the parochial school to adopt the public school schedule and add to it religious branches as required. Such an objection would, in the opinion of the writer, be well taken. But it is not necessary for the parochial school to take over the entire schedule found in most public schools in order to do justice to the secular side of a child's education. It is not desirable, nor wise, even if it would be possible. When one examines a course of studies as followed by public schools in our larger cities and towns, one will conclude that an education along such lines must certainly be efficient, and that the children "having learned all that," should have a good foundation Emblazoned on huge placards, hanging in conspicuous places, we can see the intellectual bill of fare. It contains a quantity and variety of brainfood for children well-suited to fill the little primar-scholar with holy awe for those that "have all that." These schedules are very much akin to some college catalogues which offer a great number of different courses of study, such as "English Course," or "Scientific Course," with the B. S. in its wake, intended rather to recommend the broad sweep and the thoroughness of an institution, than to furnish students with an actual practical working knowledge in such specific fields. To be sure, a few branches are taught which permit of the use of the name for a course without becoming liable to suit for fraud; but it is not unlike a fashionable restaurant whither an inexperienced but affluent diner repairs to treat himself

to an unusually good meal. He crowns his repast by ordering "Frommage de Brie," waiting expectantly for the mysterious delicacies of that dish to be revealed unto him; and is surprised to be served with common *cream cheese*, which he was accustomed to have at home for every dinner.

There is much in the average schedule of an average public school which can be eliminated without in the least injuring the educational advantages of the children. This process of elimination can begin with some branches which, though in themselves useful, are often introduced in grades where they are premature, the mind of the pupil being not yet ripe to receive and benefit by them. It is not good judgment to load onto a child's brain all sorts and grades of matter simply because a child's mind is peculiarly receptive. Common sense tells a farmer, when he has a good set of springs under his wagon, not to overload the same, because they might be strained and would lose their elasticity. We find, for example, a period set aside for "Civil Government" sometimes even "Political Economy." The idea is to inoculate in the child's mind its duties as a good citizen of the land. Patriotism is the national idol, you know! We do not disparage the undertaking as such, but feel that ample direction in this matter can be given a child in connection with other regular branches; viz., geography, history and reading, without using a separate period. Physiology has gained quite a footing on the regular public school schedules beginning in very low grades already. Aside from the experience that this branch has been used chiefly as a vehicle to impress children with the injurious effects of nicotine and alcohol upon the liver and brain, it has been much overemphasized, and its usefulness to the public school child overrated. While it affords much amusement to a small child to view charts of the parts of the human body, and we can expect it to remember that there are 206 bones in the skeleton, by dint of much perseverance even drill into its mind a few of those terribly scientific names occurring in this science, it would be foolish to expect it to grasp the intricacies of the nervous or arterial.

systems and their relation to muscle and bone. A few plain facts or phenomena can be given the pupils, without the use of stated time, which can be more profitably employed otherwise. Latin has found its way into some public schools, notably in smaller towns; also Physics, and even Chemistry! It must be apparent to all thinking persons that these branches belong to high—and normal schools, even in their elementary forms. That introduction and pursuit tend only to detract the interest and attention of the pupil from such studies as are more fundamental and necessary for future advanced work.

The same is true of studies such as Geology, Botany or even Zoology. It certainly is interesting and useful to children to be initiated into some of the mysteries of nature, which all tend to enhance the glory of the Creator; but when special periods are appointed and textbooks used for these branches, the public school is overreaching itself and venturing beyond its depth, by which ventures its efficacy within its proper sphere must suffer. A few elementary facts pertaining to the earth's formation, to the plant and animal life, also simple experiments in Physics—on electricity, sound, light, etc., can profitably be given on Friday afternoons, when the child is mentally tired, impatient and restless. Being something new and different, it will serve as a recreation; and being something unusual it will impress itself more firmly on the child's mind and be a lasting gain.

A further elimination is in place when we approach the so-called "educational fads." It is sad to be compelled to admit that there is such a thing as "fads and fancies" in the educational work of our common schools. That such fads exist and have their sway for a limited period is undisputed. They rise and occupy the attention of educators and are practised with intense avidity and devotion—until something else draws the interest away from them. Some years ago modeling in clay was regarded as a wonderful thing for school children. High-priced special instructors were appointed, who spent some of their time

advancing the theory of their craft with the aim of establishing its popularity as an educational factor; and the rest demonstrating to the curious children how to make cubes and balls and pyramids and later human figures out of moistened clay. The value of this interesting pastime,—for the thought of making mudcakes always was pleasing to children—was said to consist in its tendency to arouse and educate in the child an appreciation for the artistic, as well as in showing in the real what on the paper of the textbook is but a representation. The idea is not bad, but did certainly not warrant the time and expense devoted to it, because the time had to be taken from other studies. It was laid to rest with its fathers. Then came drawing. At first straight lines, angels, figures; then shading and drawing scenes from copies. This was found to be wrong in principle, hence drawing objects from nature was adopted. Finally even this was improved on, and the picture drawn from nature was to be colored in its natural colors. Forthwith paintboxes were added to the regular school supplies (so in the State of Pennsylvania) as also artists' paper, and the child could daub and paint to its heart's content, inspired by the hope of having its "best work" put on exhibition at the end of the school term, as an illustration of what is accomplished by the pupils of the school. These things, I grant you, are nice enough in themselves, but they hardly assist a child in learning to spell correctly, or read fluently, or write neatly, or do its sums accurately. They do not properly belong to a primary or grammar school and if used at all, should be by way of exception, and especially given in moderate doses. At one time gymnastics was hailed as the panacea for the sloth and laziness and sluggishness generated by the thick air in crowded school rooms. The children were marched up and down the aisles until clouds of dust carried the microbes of industry and diligence into the lungs of the little students. Movements of arms, body and limbs were intended to draw the blood down from the busy brain. Dumbbells and Indian clubs were introduced in places.

The commotion and noise, disturbing other occupants of the building, were not considered detrimental to the general work. Again, the idea is a good one and deserves imitation, but when it is driven into extremes, becoming a fad, it loses its worth. Experience has proven, that the system of "Pysical Culture" in our public schools reaches its climax and completion in the dancing class as found in the High School. By some parents this might be judged as being an accomplishment of very questionable utility for practical life.

Even the very essential and necessary branch "writing" or "penmanship" has not escaped the infection of fadism. The so-called verticle writing was introduced and practised with not a little trouble and consumption of time. Now the tendency is leaning strongly again to the old and approved Spencerian style. In many of our larger cities the useful and in every respect warranted study of Music has been turned into a fad. To anyone who has applied himself to voice culture in maturer years, and who has learned how much time and careful supervision is required to use the throat and the lungs properly, the quasi-technical tone of so-called "Music Readers" as found employed in public schools, will provoke a smile; and the attempt to bring the pupils to an understanding of, even, as is claimed, to an application of the various laws of correct singing, will seem to border on the ridiculous. The actual results accomplished are not at all commensurate with the time and expense necessary under a system of special supervisors.

And what shall be said about the newest and most popular of all fads—manual training for the boys, and cooking and sewing for the girls?! To say nothing of the enormous sums of money spent for equipment and special instructors,—where, may we ask, do they get so much spare time for these, very useful indeed, theoretically viewed, but nevertheless *side issues*? We fear that in this matter the public school is following an inclination very much akin to a tendency, which has developed lately in the

work of the Church. The "Institutional Church" has been strongly advocated and extensively experimented with. It has failed and will fail, because in pursuing this Will-o-the-wisp, it cannot help but neglect to a degree its chief duty—to preach the Gospel. The public school, when giving so much time to the frills and furbelows of its educational scheme, must needs take this time from branches more essential and fundamental to the sphere of education, which properly belongs to it.

The parochial school, as the Lutheran Church, should remain conservative. It should not and need not imitate and adopt anything and everything found in the public schools, just to keep abreast of the times. It can well risk to leave out of its schedule of branches some of the above mentioned studies entirely, and can cut down the time devoted to the others considerably, without in the least impairing its thoroughness. The time thus gained will be ample for the religious instruction and the child will not be called upon to carry anything more than children of the public schools carry. We even venture to believe, that if the schedules are properly purged there will be more time left, than the periods for religion require. This surplus can be profitably divided and allotted to the secular branches known as the three "Rs,"—reading, writing and arithmetic. If the work of the public school at the present time is open to criticism, it is that in the pursuit of the new and fanciful not enough stress is laid upon these fundamentals. Especially the reading and spelling of the product of the public school is woefully deficient; and the ignorance of the grammar and its use in speech in the mother-tongues is astonishing.

And now the *text-books!* These are the wells from which the child must draw. It is important, above all things, that the water be *pure*. Whether there is anything here for the parochial schools to imitate is answered most effectively by the fact that Lutheran synods are busily engaged in preparing their own text-books for their own schools. And this has reference to secular as well as relig-

ious books. The reason for this is not to be sought in a desire to offer our children things specifically Lutheran; but rather in the wish to keep from their minds matter that is not only unlutheran, but unchristian and unbiblical. In the textbooks employed in our public schools there lurks a great danger. The danger increases almost with every new set of books introduced. Books are changed very frequently of late; not always because a better book is offered, but only too often because of the influence which enterprising publishing houses exert over unprincipled members of school boards. It is indeed remarkable that no more protests are registered by Christian parents against the seed of doubt, unbelief and agnosticism sown in public schools by means of the textbooks in use. It is considered a fine recommendation if a textbook is "endorsed by the Women's Christian Temperance Union." But it does not seem to be the aim of textbook makers, nor is it demanded by pupils or parents, to have for these the unqualified approval of the infallible Word of God. It seems that the newer books are not regarded as complete or modern unless the wild theories of astronomers, geologists, and evolutionists are exploited in them. Geography, especially Physical Geography, Reading and Physiology offer the coveted opportunities. Without any apprehension as to the pernicious influence such teaching must have upon the faith of a child in the revealed Word of God, it is taught that man is descended or rather ascended from a lower brute creation; that it took millions of years to bring the earth to its present form, or that it is a chip off the sun or a planet; that Adam and Eve were not the first human beings; that by obeying the Golden Rule we have fulfilled all righteousness; that man is the artifice of his own soul's salvation, etc. Scientific hypotheses are treated as absolute facts. Pupils are told of Geologic Eras, Epochs and Ages. The Glacial Period, the Carboniferous and many others are dished up to immature minds to be swallowed whole. And this is done by Christian teachers, members of a Christian church, believers in the Bible — at the hand of the

textbooks. "Consistency, thou art a jewel!" Several years ago one of the writer's catechumens heard his teacher explain the evolution of man from the ape. He said, he did not believe it. Being asked, why not, he answered: "The Bible says that God made man in his own image and I do not believe God looks like a monkey." Last week we were surprised to be asked by another catechumen: "Were there any people before Adam?" The teacher told them there were. No doubt the teacher had gleaned from a current magazine the report of the discovery of bones, said by eminent anthropologists to be remains of "prehistoric people"—the Nebraska Man—and could not resist to communicate such pseudo-wisdom to her class. The modern readers contain many selections which preach a rationalistic happiness to be attained by adhering to a given code of morals. Human accomplishments are lauded to the skies and God's honor goes begging. Such textbooks cannot be adopted by our parochial schools.

We do not overlook the fact that there is a great advantage in conforming the parochial school as nearly as possible to the neighboring public schools. It helps to remove an oft entertained prejudice. To this end we frequently find the same textbooks used in both. However the greatest care should be exercised in the choice of such books. The simple desire to imitate closely the public school is a motive not weighty enough to actuate the choice. To preserve and increase the integrity of the child's Bibel faith, to ward off anything that might fructify the germ of doubt and unbelief should be our foremost concern. Other textbooks, in which the dangers alluded to do not appear, should certainly be introduced, if their utility and advantages have been proven.

This brings us to an examination of the *methods* of teaching in vogue in public schools. When considering these for possible imitation the parochial school need not be hampered by any scruples of faith, confession or religion. The only point in question would be, whether the methods employed in the public schools are the best for

imparting knowledge to children, so that this knowledge will be a practical and a lasting asset to them. The science of pedagogy is not an exact science. A certain method of teaching applicable to all branches of knowledge and to all sorts and conditions of pupils has hardly yet been devised. The methods must vary with the circumstances. However, certain principles of education have been expounded in all ages — principles generally founded upon psychological theories and gathered together into a method — intended to cover the field of instruction generally. To explain and pass upon the merits of all or any one of these systems would lead us too far from the subject before us. The result produced by an actual, thorough application of any method of teaching will alone be a gauge of its worth. And the applicability of any method to a certain branch or to a certain class of children can be determined best by experience.

It can scarcely be said that any special method of instruction is followed in public schools throughout the country. It depends largely upon the character of the normal training received by the teachers and in some measure also upon the aptness, intelligence and interest of the individual teacher. In a great many cases no method whatever is perceptible in the work done. But books and periodicals on methods of teaching, in the interest of public school work are appearing in great abundance and should be studied and weighed by our parochial school teachers with the twofold aim of keeping in touch with current educational ideas as well as of receiving hints which will serve to clear some vexing problems that are bound to arise. The parochial school should be quick to imitate any methods, which have been tested in public schools and by wide experience have proven successful; but also not hesitate to abandon or reject any methods that are found wanting. In educational work it is perfectly fair to profit by others' mistakes as well as successes.

There exists among some parochial school friends the peculiar idea that the religious instruction in all its branches

should be imparted according to a method peculiar to itself, a sort of "sanctified method." In their opinion the material dealt with requires treatment a little different from that used in dealing with profane matters; hence they are unwilling to allow methods used extensively in secular branches, to be applied also to religious studies. We find this to be the case especially when the author of the method in question happens to be a skeptical philosopher or an atheist. As though the material to be taught the children is unhallowed by the method employed in bringing it into their consciousness. Such a fear is entirely groundless. Given the material, the "What," the duty of method, the "How," is simply to impart this "What" in the best possible way, unaltered, unaffected, untouched. It does not make a particle of difference if the author of the method was an avowed unbeliever or an evangelical Lutheran Christian, if his method is efficient in bringing given subject matter to the pupils. Charles Dickens can enlighten us slightly on this point. Fagin in "Oliver Twist" conducted a school of crime. His school was a splendid one. The object was to teach crime, and the graduates were excellent criminals. The methods used in imparting this subject-matter were splendid, hence the success. Here is a sample lesson. Oliver was to learn that he must accompany the burglar, Sikes, on professional business, and *keep his mouth shut*. This is how he learned it. Bill Sikes, the teacher begins:

"'Come here, young un; and let us read you a lectur', which is as well got over at once'."

"Thus addressing his new pupil, Mr. Sikes pulled off Oliver's cap and threw it into a corner; and then taking him by the shoulder, sat himself down by the table and stood the boy in front of him.

"'Now, first; do you know wat this is?' inquired Sikes, taking up a pocket pistol which lay on the table.

"Oliver replied in the affirmative.

"'Well then, look here,' continued Sikes. 'This is powder; that 'ere's a bullet; and this is a little piece of a old hat for waddin'.'

“Oliver murmured his comprehension of the different bodies referred to; and Mr. Sikes proceeded to load the pistol, with great nicety and deliberation.

“‘Now it’s loaded,’ said Mr. Sikes, when he had finished.

“‘Yes, I see it is, sir,’ replied Oliver.

“‘Well,’ said the robber, grasping Oliver’s wrist tightly, and putting the barrel so closely to his temple that they touched; at which moment the boy could not repress a start; ‘if you speak a word when you’re out o’ doors with me, except when I speak to you, that loading will be in your head without notice. So, if you *do* make up your mind to speak without leave, say your prayers first.’

“Having bestowed a scowl upon the object of this warning, to increase its effect, Mr. Sikes continued,

“‘As near as I know, there isn’t anybody as would be asking very partickler arter you if you *was* disposed of; so I needn’t take this devil-and-all of trouble to explain matters to you, if it warn’t for your own good. D’ye hear me?’”

That the lesson was well learned and was not readily forgotten is beyond dispute. The subject matter was miserable, but the method of handling it *splendid*. Why should we hesitate to apply the very successful method to more worthy material? Is it wrong to expect equally good results from a good method, which is successful in teaching crime, when the same is used to teach virtue? Our Lord, The Model Teacher, used precisely the same method when in that last night after supper was ended.

“He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples’ feet, and to wipe them with the towel wherewith he was girded.”

“So after he had washed their feet and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master have washed your feet; ye also ought to

wash one another's feet. For I have given you an example, that ye should do as I have done to you."

Jesus taught by demonstration the lesson of mutual love and humility, and His method was certainly effective. The parochial school should not be satisfied with any but the very best and most effective method for teaching Bible History, Catechism, Hymns, etc. To this end let it imitate any method that answers the purpose. And if this should be found to be the Herbartian method, let it not hesitate to use it, because Herbart was not a Lutheran Christian.

Discipline. At first thought the advocate of parochial schools is inclined to judge that there can be nothing in the public school discipline for a parish or church school to imitate, because of the fundamental difference between the two in respect to their position to the Word of God. However, it would be well to consider that the word "discipline" is capable of various interpretations. We might divide the idea by saying: in one sense it refers only to the *external* maintenance of law and order in the school room and on the premises, observance of the rules, performance of the given duties, demeanor, punctuality, etc.; in another sense it includes everything that belongs to the "rearing" or "bringing up" of the children. (Will some one find an adequate rendition for the pregnant "Erziehung!") When viewed in the former light there is certainly much in the public school discipline worthy of imitation. In the public schools, at least those in cities and towns, we find punctuality in opening and closing the sessions, cleanliness, strict adherence to a well regulated schedule of study and recitation, careful control of absentees and tardy pupils, and a general supervision of the external conduct of the children. The teacher is also held to conduct herself (I use the feminine pronoun, because eight out of ten public school teachers are females) in appearance, language and manners so as to be a good example to those who should look up to her. The observance of these things, which to some may seem trivial matters, has much to do with the success of

the work in general. And in some points the parochial school has hitherto been lacking. Perhaps in none more than in punctuality of opening and closing the sessions. A lack in this regard tends to inculcate a spirit of slovenliness and carelessness which harms a child's usefulness. If the virtues to be taught are not practised, the teaching itself will be without effect. Order and precision in the schedule or "Stundenplan" is also important and should be followed conscientiously. A word to the parochial school teacher concerning his own conduct in and out of the school should not be taken amiss. A parochial school teacher is "King of his own domain" more so than a public school teacher. In that lies the danger of giving free reign to one's peculiarities. Mannerisms are apt to appear which should be studiously avoided in a school room. Though he need not expect the coming of a principal or supervisor, he must all the more stand monitor over himself. The stories we hear from grown up persons, who in their youth attended a parochial school usually teem with ludicrous descriptions of the teachers' habits and actions which are not calculated to inspire confidence in the institution as it is today. We are not forgetful of the fact that in the numerous rural district schools of both yesterday and today the same condition in external discipline prevail. "Ichabod Cranes" and "Hoosier Schoolmasters" were and are yet found in great numbers. This however, is neither an excuse nor a comfort for the parochial school. Its conditions should be judged by a comparison with the best and its improvement effected by imitating what is recognized as the best.

When discipline is taken as synonymous with "Erziehung" the vital difference between the two systems is touched. The parochial school differentiates itself from the public school chiefly in this, that it bases its entire work upon the principle: *The Fear of the Lord is the Beginning of Wisdom*. This thought is the foundation of all instruction, whether the branches be religious or purely secular. The regulation of conduct, the treating or exe-

cution of punishments, the promising or conferring of rewards, — everything is to be carried out along lines eminently Christian or Scriptural. Obedience is exacted not by appealing to the pupil's ambition or sense of honor, but because it is a divine mandate; integrity and honesty are cultivated not by threats and punishments, or by holding out the dire consequences incurred by departing from such virtues; but by impressing upon the child that this is pleasing unto God, and redounds to His honor and glory, when seen in His creatures. In "educating" along these lines the parochial school stands unique and can learn nothing from the educational principles in force in public schools.

There are, however, a number of external things, in which the parochial school should imitate the public school, for example the observance of legal holidays, beginning and closing of the school terms, length of daily sessions, regular examinations and tests, etc. Such matters might seem to be of little importance to the efficacy of the work done, yet they go a great way to remove prejudices of long standing against the parochial school. Parents and children are quick to find differences between the two, especially in external matters and the comparisons will invariably result favorable to the larger and more popular.

A matter, very much neglected until in late years, is that of furnishing suitable rooms or buildings for our parochial schools. The immediate environment has much to do with either hindering or furthering the work of education. It is detrimental in the extreme to the high and important work which belongs to the parochial school, to be satisfied with dingy, uncomfortable, poorly lighted and poorly ventilated quarters. This condition of affairs is in most cases not at all necessary on account of lack of means to better it. It is simply the result of almost criminal indifference to the needs of the children coupled with base avarice, which figures on getting along with the least possible expenditure of money. As long as the roof does not leak too badly or the floor threatens to cave in, the place "is plenty good enough." The same citizen will point with

pride to the magnificent buildings erected in every ward of a city by the state, and vigorously applauds the wise politician, who seeks popular support by setting out and flaunting wildly into the upturned faces of the voters and taxpayers the decoy banner, "Millions for education!" But how much are we willing to give for *Christian Education*? Is it right to allow the parochial school, which makes for godliness and Christian character in our children, to wear the garb of the mendicant? The *means* are there, to make the workshop in external appearance, comfort and equipment adequate for the important work to be done therein, if a just appreciation of that work and its necessity were only found.

It is indeed remarkable that the Lutheran Church in America is drifting farther and farther away from the parochial school idea. And why? Because the principle of the institution is wrong? Surely not that! Because to uphold it is fighting a losing battle? That is not a worthy reason for which to abandon the cause, nor is it certain that the tide of battle will not turn. Because it cannot be carried out in the English language? That is not true. Because it requires a great pecuniary sacrifice? That may be a reason. Because it is the source of much trouble and worry and work to the pastor? This, too, may be a reason. Whatever the reason — the fact remains! And yet all around us the idea is being recognized as valuable and effective, and is being adopted. More than ever the Roman Church is pushing and spreading its school system. It is Rome's strength and power. In the Far East the Buddhists are establishing schools, to aid in the dissemination of their creed, as well as to guard it against the inroads of Christianity. In Africa the Mohammedan propoganda is carried on chiefly by establishing schools for the children. The Socialists in Germany have founded schools of their own, for their own children, in which their rationalistic and atheistic ideas are inculcated. The American churches of wealth are in ecstasies over what is called the "institu-

tional church," which aims to bring the members and others into daily Christian surroundings. The fundamental idea is there, and the step is short to the "Parish School."

This exceedingly useful institution, whose idea is just beginning to be appreciated by educators in general and by religious propagandists, the Lutheran Church has always recognized, and does so yet, at least in theory. It is at present in the full enjoyment of its accrued benefits. In the interest of self-preservation and continued progress let it foster in its midst the parochial school, to whose work and influence it owes in a large measure its present great spread and the integrity of its doctrine and practice. Let it imitate and adopt for its schools anything which will make these more useful and efficient, and eliminate and abandon whatever has proved useless or harmful, with the view of perfecting an institution, which, even with its imperfections, is of inestimable value.

RECENT FINDS IN BIBLICAL ARCHAEOLOGY.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

It is a noteworthy fact that Palestine itself is the last of the Bible lands that is being investigated by the archaeological savant. The Tigris-Euphrates valley as well as that of the Nile have, for decades been furnishing excellent material for the Bible student's researches, and here the work is still being continued with better and richer results than ever. Only within the last few years has permission been granted by the Turkish government to make excavations in the Holy Land, and the beginning made by the German and the English and American scholars also promise good results. Professor Sellin of Vienna has been busily at work near Mount Carmel and has found the ruins of several cities going back to the period before the settlement of Canaan by the Israelites. Just now Professor Dalman of Leipzig who has charge of the German archaeological school in Jerusalem, has with his pupils en-

tered upon the work on the site of Jericho in the firm hope that some remains of that famous Biblical city will yet be discovered.

In the meanwhile and before this the English have been pioneers of the good work in the Holy Land. It was on June 22, 1865, that the Palestine Exploration Fund was founded, and it is, therefore, the doyen of our various exploration societies. It owes its conception chiefly to the energy of the late Sir George Grove and Dean Stanley, and even with their enthusiasm they could not have imagined the excellent work the fund would be able to accomplish in the last forty years. To many the work of exploration in Palestine seemed a waste of energy, for little could be left in a land which had been so thoroughly swept with the "besom of destruction." The fallacy of this idea has been amply proved, and the results have, especially those of recent years, caused even skilled archæologists to be amazed. A still greater impediment to success had to be encountered — namely, the opposition of the Sultan to excavation, especially at Jerusalem, but this, in turn, has been overcome, and explorations are now conducted on the oldest sites in the land, not only by the English fund, but also by German and Austrian explorers. The work has been long and tedious, but it has been from the first in skilled hands, both as regards topographical survey and archæological exploration.

Of course, what was wanted was the historical reconstruction of the Palestine of the Hebrews. First came a survey, and after that followed, in due order, the study of the topography of Jerusalem, and by the long campaign of underground work a vast amount of material has been obtained upon which to base the reconstruction of the topography of the Holy City at various periods in its history. Spade work, in Palestine especially, upon ancient Canaanite and Hebrew sites, was long delayed, but in 1889 a great stimulus was given to this branch of research by the discovery in Egypt of the famous Tel el Armarna letters. These wonderful documents, the diplomatic dispatches of

the Egyptian rulers, and the Kings and Princes of Palestine and Phœnicia opened the eyes of Orientalists to the fact that the pre-Israelite inhabitants of Palestine were not a race of barbarians, but a people who had drunk freely of the learning and culture of their Babylonian masters. It was at once seen that if letters passed from Syria in 1450 B. C. to Egypt, some such medium of intercourse must have existed in the land itself, and that Palestinian records of the days prior to Joshua were possible to be discovered.

The first attempt was made at Tel Hesy, the site of the Philistine city of Lachish, by Professor Petrie and continued by Dr. Bliss, and the result was the proof of the above theory, for a cuneiform-inscribed tablet of the same class as those found in Egypt, and actually fitting into the correspondence, was found, and since that large finds have been made at Taanach, Gezer, and Megiddo. These first explorations prove how rich a field for archæologists the grave mounds of Palestine are. Systematic exploration shows city after city, phases of culture and civilization superimposed one above the other in regular strata, from the neolithic age to the days of Islam. The work at Lachish was exceeded in importance by that of Dr. Macalister at Gezer, a Canaanite royal city, the site of which still bears the name Tel Tezer. A more valuable discovery was that of the castle of Simon Maccabæus — back to the time of the race of cave-dwellers — unacquainted with metal, but who burned their dead. Following this came many relics of the Canaanites, who used bronze, and manufactured pottery. But valuable as these discoveries were, the greatest find was that of a well-preserved Canaanite "high place," with its lines of upright bethel stones, which throws a flood of light on the idolatry which surrounded the Israelites, and to whose temptations they were so prone to yield. How savage and cruel many of the idolatrous rites were is now established beyond all question. By the recovery of the bones of little infants found in the shrines there was demonstrated the fearful custom of the sacrifice of little:

children to Moloch, which is referred to in the Bible. Of great importance, also, was the discovery of a large number of cave dwellings. The net result may be summed up in a few words. Where little was expected forty years ago, the undreamed of has been accomplished. Palestine now takes her place in community of national civilizations of the ancient East. Her monuments and records fit in with those of Babylonia, Assyria, and Egypt; her story is part of their story, and still has an individuality of its own. One important result of these discoveries must not be passed unnoticed. Distinct evidence has been found that the Palestine maritime cities were in touch with the Cretan and Mycenaean civilizations, and that probably the Philistines were from that island; at Lachish, Gezer, and other sites Mycenaean pottery and gems have been found. In a word, the whole of the work of the fund has been a triumph of the spade. But what has been done is but an index of what is yet to be done, and it is to be hoped the work will be pushed steadily along. Work is being carried on in all directions that challenges the interest of different peoples. But there is no scientific work pertaining to the realm of archæology that has for the great body of the Christian peoples — Catholics, Greeks, Protestants — anything like the interest that pertains to the uncovering of the monuments and the rediscovery of the customs and the civilization of the strange peoples that peopled Palestine from the time of Joseph to that other time when Christ taught the multitudes beside still Galilee.

In the meanwhile Biblical finds of considerable importance are being found elsewhere, and for the first time we are beginning to understand that enigmatical people of the Hittites, and in connection with this an Aramaic inscription has been found which enables Bible students to make convincing answer to certain modern scholars who have denied the authenticity of the decrees of Tyrus for the return of the Jews to their own homes.

The announcement that about two thousand five hundred tablets have been found at the probable site of the

capital of the great Hittite empire (Boghaz-köi, about two hundred miles north of Tarsus), is exciting great expectations. Last summer an expedition was sent to Asia Minor by the German Oriental Society, under the direction of Professor Hugo Winckler of Berlin. On the outside of the city Boghaz-köi are the ruins of three massive structures, hitherto regarded as fortresses. In the largest of these — proved to be the remains of a palace — archives in the shape of clay tablets written in cuneiform script were found. The inscriptions are in the Imperial Museum at Constantinople. Dr. Winckler has been at work on them.

It is too soon for the decipherer to write intelligently of his find, but he has announced the discovery of a silver tablet containing the treaty between Rameses II, of Egypt, and Hattushil, the chief of the Hittites. The Hittites in the days of Rameses II were too strong for that powerful monarch. After about fifteen years, Rameses made a rather inglorious treaty with Hattushil. From the Egyptian copies of this treaty in the temple at Karnak, and in the Ramesseum at Thebes, it was suggested about a year ago that the original was probably written in Babylonian, the diplomatic language of the second millennium B. C. as already appears from the Tel el Amarna inscription. The discovery of the original establishes this.

The exact value of the inscriptions for the final solution of the Hittite problem remains to be determined. The tablets are written in Babylonian, and some strange language. Probably the unknown tongue is the Hittite. If any of these tablets prove to be copies of others which are written in Babylonian, or if there are any bilingual texts among them, it will not be long before some progress has been made by Professor Winckler, one of our foremost Assyriologists.

The recent important discovery in Egypt of eleven rolls of papyri and several ostraca (which are inscribed potsherds) written in Aramaic, throws welcome light upon Jewish history in the fifth century B. C., and offers an interesting commentary on the words of Isaiah the prophet,

in his burden of Egypt. "In that day shall there be five cities in the land of Egypt that speak the language of Canaan, and swear to Jehovah of hosts; one shall be called the city of destruction. In that day there shall be an altar to Jehovah in the midst of the land of Egypt" (Isa. 19:18, 19). This passage has been regarded by certain scholars as an interpolation, and yet Syênê, a city "in the land of Egypt," is the ancient name of the place where the documents were written, and Aramaic, "the language of Canaan" in these days, is the language of the papyri. It is by the name of Jahweh that they swore in their contracts, and to whom an "altar" was erected in Egypt.

Syênê is on the island Elephantinê, which is opposite the modern Assuan, at the first cataract of the Nile. Road-builders found the rolls of papyri in a wooden box, in the exact shape in which they were left in the fifth century B. C. They were practically in perfect condition, the very tie-strings intact, and the clay seals unbroken.

The documents are dated from the closing year of the Persian ruler Xerxes, which was the accession year of Artaxerxes I, 465 B. C., to the thirteenth of Darius II, or about 411 B. C., and were written in the interests of Hebrews, who are either spoken of as Jews or as Aramæans. There were in the community, besides Egyptians and Jews, Persians, Arabians, Aramæans, Babylonians, etc., as is determined by the proper names found in the papyri. Most of the Jewish names occur in the Old Testament, such as Azariah, Berechiah, Hosea, Isaiah, Nathan, etc.

This colony of Jews was permanently settled at Syênê, and seem to have preserved their ancestral religion. Of most interest is the use of the name of Jahweh, which is written not *Y H W H*, but *Y H W*, once *Y H H*, which may be a scribal error. *Y H W* was doubtless vocalized *Jâwa*. Some interesting sidelights are thrown upon social conditions. The Jews swore by Jahweh. This, apparently, was recognized as effective in the Persian rule. There was, however, religious tolerance. Mibtachyah, in whose interest most of the documents were written, married as

her second husband an Egyptian by the name of As-Hor, but a subsequent deed shows that he changed his name to Nathan, a good Jewish name. This would seem to imply that he became a proselyte, and yet his wife, Mibtachyah, after her second marriage, swore by the Egyptian goddess Sati. Some of these Jews had become property owners, and were influential bankers or money-lenders. The women could own property and dispose of it. They could even divorce their husbands. In short, the position of women seems to have been on a much higher plane than among certain other Oriental peoples.

Southeastern Asia Minor is covered with ruin-hills and artificial mounds which represent accumulations of debris. In many instances modern towns rest upon or near these sites, which preserve in a modified form the ancient names. Here will be found the remains of the lost Hittite empire.

In the summer of 1905, Mr. J. R. Metheny, now a student in Semitics at the University of Pennsylvania, whose father and grandfather had been missionaries in Marash, Syria, discovered an Aramaic inscription in Cilicia. It is cut in the shape of a panel, about thirty-six inches by twenty-three, in the east face of a rock several feet from the ground, near the ruined castle in Guzney (near Tarsus), which was probably first built in the pre-Roman period. The inscription, in five lines, is exceeded in length by only half a dozen other texts in that language.

At the recent meeting of the American Oriental Society in Philadelphia, Professor James A. Montgomery of the Philadelphia Divinity School, into whose hands the inscription was given, read his decipherment as follows:

"Up to this point the district of Ranal.
Whoever thou art who mayest molest it,
him shall curse (?) the Lord (Baal) of heaven and earth,
the Moon and the Sun;
And so let him mind his own business!"

The inscription is doubtless pre-Hellenic. It is interesting because it is a boundary stone, so establishing a new category in epigraphic science. The divine triad is

presented. The Moon and the Sun (the moon outranked the sun in the old Semitic religion) are still the primary celestial deities, although many of the early gods had disappeared. But as the monarch of all, appears the "Lord of heaven and earth" (as in Gen. 14:19). He represents the closest approach which polytheistic Semitism made towards monotheism; he is the celestial and supreme overlord, and, as we learn elsewhere, he was endowed with noble spiritual and ethical qualities. The decree of Cyrus remitting the Jews to their home in Judea is largely refused authenticity by modern scholars because of the epithet which Cyrus gives to the Hebrew deity, "the God of Heaven"; *but this inscription shows that the Persian king was only employing a well-known term for the highest deity.* The inscription also exhibits exact correspondence with the religion of Palmyra, of which we have considerable knowledge from monuments of the Christian era.

Recent researches in Egypt have thrown remarkable light on the bondage of Israel, the chief data of which have been collected and published by Professor Sayre, of Oxford, who himself spent last winter in making Biblical researches in the land of Pharaoh.

It is now nearly a hundred years since the key to the decipherment of the hieroglyphic characters of ancient Egypt was first discovered by Dr. Thomas Young. Year after year the tombs and temples of Egypt were ransacked for antiquities, the museums of Europe became filled with Egyptian monuments, and the labors of Champollion and others revealed the meaning of the inscriptions which were painted or engraved upon them. Nevertheless nothing came to light that had any reference to the sojourn of the Israelites in Egypt, or to their exodus from the house of bondage, and sceptical writers began to ask why such should be the case.

The scepticism, however, was not really justified. A little reflection would have shown those who asked this question how unlikely it was that the Israelites should be referred to on the monuments of their oppressors. The

Egyptians regarded the settlers in Goshen much as the Bed'ween are regarded today; they were merely a body of half-civilized herdsmen from Asia, who eventually lost their liberty and became mere public serfs. No mention of such lowcaste foreigners was likely to occur on the walls of the temples of the gods or the tombs of the priests and nobles. Still less likely was it that any mention should be found of the escape of the revolted slaves or of the disasters which had preceded it. It was victory and success which the Egyptian Pharaoh recorded on his public monuments, not a story of disaster and humiliation. It seemed to the historian in the highest degree improbable that any allusion to the Israelites would ever be discovered.

And yet the improbable has happened. In 1896 Professor Petrie discovered the name of the Israelites, spelled in full, I-s-r-a-l-u, on a stele of Meneptah, the son of Ramses II, at Thebes. Meneptah had just defeated a confederacy of Libyans and others who had invaded Egypt and threatened to destroy the monarchy of the Pharaohs. The inscription in which the name occurs is a hymn of thanksgiving for deliverance from danger. At the end of it we read: "Plundered is the land of Canaan with every (attendant) evil; despoiled is the land of Ashkelon; captured is the land of Gezer; the land of Yensam is become as a thing of nought; the Israelites are desolated, their seed is not; the land of the Horites is become as the widows of Egypt."

The language of the poet is very remarkable. All the places named have the ideograph of "land" attached to them, with one exception; the Israelites alone are landless. It is clear, therefore, that they had already left the land of Goshen, and had not as yet, so far as the Egyptian writer knew, acquired any fresh land of their own. Equally remarkable is the statement that the destruction of "the seed" of the Israelites is followed by the widowhood of the Horites of Southern Palestine. The statement is sufficient to show that the poet did not intend the word "seed" to be taken in its literal sense; indeed, the fact that the Israelites

had no land would of itself exclude such an interpretation. The inhabitants of Edom and Southern Canaan were kinsmen of the Israelites; it was toward them that the fugitive serfs had fled, and consequently the destruction of the Israelitish "seed" would make their women like the widows of Egypt whose husbands were dead. The "seed," therefore, whose destruction had desolated Israel, must have been the male seed of the nation.

Menepthah's hymn thus bears witness both to the destruction of the male seed of the Israelites and to the Israelitish exodus from Egypt, and, at the same time, fixes the date of the latter event. The invasion of the Libyans and their allies took place in the fifth year of Menepthah's reign, and it would seem that the flight of the Israelites from the land of Goshen was closely associated with it. This throws light on a passage in an inscription of Menepthah in which he describes the invasion and his own successful resistance to it. The passage is unfortunately mutilated, but we learn from it that Heliopolis or On was menaced by the invaders whose "tents" were pitched in the neighborhood where the land "was uncultivated, having been left as pasture for cattle for the sake of the foreigners. It had been abandoned since the time of (our) ancestors." Heliopolis stood to the northeast of Cairo, on the edge of the desert, which extends northward to the land of Goshen, and it is probable, therefore, that Brugsch, Maspero, Naville, and other leading Egyptian scholars, are right in believing that the encampment of the enemy was pitched in close touch with the disaffected Israelites. Menepthah goes on to state that "the kings of Lower Egypt" had been obliged to take refuge within their walled cities for lack of troops.

The uncultivated land which had been given by the predecessors of the Pharaoh as pasturage for the cattle of the foreigner is known to us from other references. In a letter addressed to Menepthah in the eighth year of his reign, and now in the British museum, we are told that some Bed'ween tribes from Edom had been allowed to

pass "the fortress of Meneptah in the land of Succoth," on the Egyptian frontier, and go "to the lakes of Pithom of Meneptah in the land of Succoth, in order to feed themselves and to feed their herds on the great estate of the Pharaoh." The land handed over to the foreign nomads would thus have been in the Wâdi Tumilâh, extending westward from Ismailiya on to the Suez Canal to Zagazig from whence the road ran southward to Heliopolis. It was along this road that the British troops rode on the eventful night after the battle of Tel-el-Kebîr when they surprised Cairo and took possession of its citadel. The Wâdi Tumilâh is the land of Goshen of the Old Testament, as was proved by the excavations of Professor Naville for the Egypt Exploration Fund in 1887, its capital being Gosem, now represented by the mounds of Saft-el-Henna.

Within the boundaries of Goshen stood the treasure-cities of Pithom and Raamses, built by the Israelites for their Egyptian masters. The discovery of Pithom was the first achievement of the Egypt Exploration Fund, and was made by Professor Naville in 1883. Its site is now marked by the mounds of Tel-el-Maskhuta on the banks of the Freshwater Canal, and is passed by the traveler on his way from Port Said to Cairo. Like the town of Raamses, it was built by Ramses II of the nineteenth dynasty, whose long reign of sixty-seven years was a continuous record of building operations. All over Egypt, and especially on the eastern side of the Delta, cities were built or restored temples were erected, and huge statues and other monuments set up. Trains of captives and public serfs were employed in the work, and soon, therefore, as the Hebrew population had become an object of suspicion to the state, the easiest way of preventing it from being dangerous was by depriving it of independence and transforming it into a body of public slaves.

The discovery of Pithom settled once for all who was the Pharaoh of the oppression. Egyptologists had long been agreed that the only period known to them in Egyptian history which would suit the requirements of the

biblical narrative was that of Ramses II. The prior Ramses, his grandfather, had reigned only two years, whereas the Pharaoh of Moses must have had a long reign. Moreover, it was known from a papyrus that the founder of the city of Raamses was not Ramses I but Ramses II. Definite proof, however, that Ramses II was the Israelitish oppressor was lacking until it was afforded by Professor Naville's discovery. Since the Pharaoh of the oppression was the builder of Pithom, and the discovery showed that Pithom owed its origin to Ramses II, it followed that it was Ramses II whose daughter adopted Moses and from whose anger he afterward fled to Midian.

The discovery of the Pharaoh of the oppression involved the discovery of the Pharaoh of the Exodus. The Pharaoh of the oppression had died while Moses was in exile and shortly before God bade him return to the Egyptian court. Consequently the Pharaoh of the Exodus must have been Meneptah the son and successor of Ramses II. And as we have seen, this exactly fits in with the archaeological discoveries of recent years. It is an inscription of Meneptah which implies that the Israelites had left their homes in Goshen and fled into the desert, no man knew where, and it is a letter to Meneptah which three years later describes the land of Goshen as empty of inhabitants. The Exodus from Egypt must have taken place between Meneptah's fifth and eighth years.

The Exodus had afforded little matter for boasting, to the Pharaoh and his court poet. Accordingly, the poet fell back upon the destruction of the seed of the Israelites in the reign of the king's father, just as he fell back on the victories of Ramses II over the Hittites and other nations who are mentioned in the inscription along with the Israelites. But he couples it with the flight of the Israelites toward the south of Canaan, whose Horite inhabitants, he says, would find no husbands for their women among the fugitives.

That Moses was saved from the massacre and adopted into an Egyptian family is indirectly evidenced by his

name. The name is Egyptian, and means "son,"—a very appropriate designation for the adopted son of an Egyptian princess. It was a name borne by several Egyptians in the Mosaic age. One of them was a governor of Cush, or Ethiopia, in the reign of Meneptah, who has left a record of himself on the rocks near Assuan, where he is pictured as holding fan and bowing down before the king in his chariot. It was probably the existence of this Messu, or Moses the governor of Cush, which gave rise to the story narrated by Josephus about the conquest of that country by the Hebrew hero; and it is at least noticeable that in numbers 12 we hear of a "Cushite" wife of Moses who is not otherwise mentioned. Some Egyptologists have suggested that the princess who adopted Moses was Bint-Anat, the favorite daughter of Ramses II. Her mother was a Canaanite, and she herself had a Canaanite name; hence it has been imagined that she was favorably disposed toward the foreigners from Palestine, — a somewhat slender foundation, however, upon which to base a theory.

Why the Israelites should have been oppressed has been disclosed to us by modern discovery. One of the last kings of the eighteenth Egyptian dynasty endeavored to reform and revolutionize the religion of his country. The old religion of the Theban priesthood was proscribed, and an Asiatic form of faith, which may be described as a sort of pantheistic monotheism, was forced upon an unwilling people. The Pharaoh's court became more than half Asiatic; the higher offices of state were filled with the Canaanitish kinsfolk of the Hebrews, and even the native art of Egypt was replaced by the art of the stranger. But the eighteenth dynasty fell in the throes of civil and religious war, and the nineteenth dynasty represented the successful national reaction against the religion and influence of the foreigner. The Asiatic officials were slain or driven from the country along with the adherents of the new religion, and those who remained found themselves confronted by the hatred and suspicion of their Egyptian neighbors. Every effort was made to prevent them from ever again

obtaining power in the country, or giving assistance to invaders from Asia. Here, then, is an explanation of the policy of Ramses II towards the Israelites; they were deprived of their freedom, and made to labor at the buildings with which he was filling the land. When this did not suffice to check their multiplying, the destruction of the male children was determined on. It was part of a general policy which marks off the nineteenth dynasty of Egypt from the preceding dynasty.

It can no longer be said, therefore, that the Egyptian monuments know nothing of the bondage of Israel, and cast no light upon it. On the contrary, the knowledge and light are far more abundant than we had any reason to expect, and they clear up much in the biblical narrative which needed explanation. They give us the political background of the story of Exodus, its setting, as it were, in history and geography. It has ceased to be isolated, and has taken its place at last in the general current of human history.

NOTE.

G. H. S.

THE PAPAL BIBLE COMMISSION AND THE PROTESTANT PROBLEM.

The Papal Bible Commission recently made the following significant utterances:

1) *Question*: Are the arguments advanced by the critics against the Mosaic authorship of the Pentateuch, of such weight, that they counterbalance the many testimonies of both the Testaments on this matter, as also the traditional view of the Jewish people and the unbroken tradition of the Church, as also the inner evidence as to the authorship taken from these books themselves? And do these critical arguments justify the belief, that the Pentateuch is not of Mosaic authorship, but consists chiefly of portions of different sources, some of which belong to the post-Mosaic period?

Answer: The Commission declares decidedly that this is not the case.

2) *Question*: Does the acceptance of the Mosaic au-

thorship of the Pentateuch necessarily imply, such a composition of the work at his hands, that the work must entirely have been written with his own hands or that he must himself have dictated it? Or, is the hypothesis permissible, that Moses indeed by divine inspiration conceived the preparation of this work, but that he suffered one or more other persons to do the writing, with the injunction that they should reproduce faithfully what he had prepared?

Answer: To the first question the Commission gave the answer, No; to the second, Yes.

3) *Question:* Can it be admitted without any injury to the claims of the Mosaic authorship of the Pentateuch, that Moses, when composing it, made use of outside sources, such as written documents, oral traditions, and the like, from which he took extracts for his own purposes and with divine assistance selected more or less material and embodied this into his work, in some cases literally; in others in the shape of condensation, or also of expansion?

Answer: The Commission answered, Yes.

4) *Question:* Is it permissible in accepting virtually Mosaic authorship and integrity of the Pentateuch, yet admit, that in the course of time many changes were introduced into the text, such as the additions recounting the death of Moses, coming from a non-inspired writer, or the insertion of glosses originally written on the margin, explanations of the text, substitution of later words and expressions for archaic, faulty readings caused by the mistakes of the copyists, etc., all of which are permitted to be investigated and passed upon by critical research?

Answer: The Commission answered this question with a Yes, *salvo ecclesiae judicio*.

Naturally the comment on this remarkable document varies according to the critical attitude of the writers. German journals, however, draw attention to two features, namely, first, that the document shows that the Catholic Church too has been forced to recognize some of the results and processes of modern Biblical criticism, as seen particularly in the last answer; and, secondly, that the Catholic Commission actually goes further in these admissions than some Protestants, who are ultras on the verbal inspiration hypotheses, are willing to do. But as long as the Catholic Church officially takes the position on Biblical investigation it follows of a necessity that Catholic scholars can undertake a leading part in the researches in this department.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

AUGUST, 1907.

No. 4.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

*A Summary of Lectures delivered at Rye Beach,
published at the request of the Association.*

IV.

ISAIAH IV, 2-6 (JER. XXIII, 5. 6; 33, 15; ZECH. III. 8;
VI, 12.)

Isaiah is the prophet of the Old Testament in whose book we find the most important and detailed promises concerning the Messiah. We can here consider only the most prominent.

The first one is found Isa. 4, 2-6: "In that day shall the branch (or, shoot, or, sprout) of Jahveh be beautiful and glorious, and the fruit of the land (or, earth) shall be excellent and comely for them that are escaped of Israel. And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit (or, blast) of justice, and by the spirit (or, blast) of burning. And Jahveh will create over the whole habitation (or every dwelling-place) of Mount Zion and over her assemblies a cloud and smoke by day, and the shining of a flaming fire by night; for over all

Vol. XXVII. 13.

the glory shall be spread a covering. And there shall be a pavilion for a shade in the daytime from the heat, and for a refuge and for a cover from storm and from rain." These verses describe the condition of the people of God at the time when the Messiah has come, when the judgment of God has separated from his people all those that do not internally belong to it and all sin and impurity, and he grants to it all the guidance and protection necessary as it was foreshadowed by the pillar of cloud and the pillar of fire vouchsafed unto the people of Israel at their departure from Egypt (Ex. 13, 21. 22). The language used is poetic and figurative, based upon the history and condition of the Old Testament people of God, and the description reaches into the farthest times of the New Testament fulfilment, picturing forth the holiness and righteousness, the happiness and bliss also of the new earth. Here, in verse 2, the *branch of Jahveh* is promised. The Hebrew expression for *branch* is *zemach*. Several other translations of this word are given above in the rendering found in the American Revision. It designates anything that sprouts and grows. Here it means that which Jahveh, the Lord, the God of salvation, causes to sprout or to grow, a growth or a product that stands in the most intimate connection with our salvation. It is at the same time called *the fruit of the land, or, of the earth*. That which is meant here has a twofold origin, the one in God as the God of our salvation, and the other in the land or the earth; and, as the following verses show, it is the cause of all the happiness and bliss promised to the people of God, even in the life to come. It cannot be, as some have supposed, the fruit of the land or earth in the usual sense of this term, namely, the product of the soil. For, aside from this that, as *Delitzsch* observes, in this case the Hebrew expression to be expected here would not be *p'ri ha'arez*, but *p'ri ha'adamah*, why should that be called the growth, or product, of Jahveh, the God of salvation? It would not be a gift of God that belongs to those gifts that are enumerated in the second and third articles of our Christian faith,

but rather to those included in the first article. Hence the two foremost conservative commentators on the prophecies of Isaiah, *Delitzsch* and *von Orelli*, emphatically reject this rationalistic interpretation. The latter understands it as designating the Messianic salvation in general, not the Messiah himself, because, as he puts it, "in this passage this signification is too narrow, and we also are too little prepared for it." "The expression is still mysterious, to be understood neither as meaning the Messiah personally, nor as excluding Him." But he concedes that later on, in the passages to be considered in connection with the present one, the expression *branch of Jahveh* has become "the personal appellation, yea, even the proper name of the Messiah." In his opinion this Messianic salvation "is called as to its divine origin *branch of Jahveh*, as to its earthly home *fruit of the land*."

Thus *von Orelli* recognizes this passage as a Messianic one, though not as referring to the person of the Messiah in the strictest sense, but as describing the blessings we owe to him. But *Delitzsch* is certainly right in going a step further when he says: "Compare Isa. 28, 5, where in the same way Jahveh himself is called 'a crown of glory, and a diadem of beauty, unto the residue of his people'" (the very thing that in our passage, v. 2, is predicated of the branch of Jahveh). "But if 'the branch of Jahveh' is neither the saved remainder of the congregation" (and it is clearly distinguished *from* it since it "shall be excellent and comely" *for* it), "nor the product of the field that Jahveh causes to sprout, it must be the name of the Messiah. . . . The future great king is called *zemach*, ἀνατολή in the sense of Heb. 7, 14, as a sprout that has come forth from terrestrial human Davidic soil, whom Jahveh has planted in the earth and caused him to break through and spring up as the pride of his congregation that longed for the appearance of this child of heaven. The very same person in the parallel number of the verse is called *p'ri ha'arez* as the fruit that the land of Israel is to bear, as Zedekia Ezech. 17, 5 is called *sera' ha'arez* (the seed of

the land); for the same reasons that make it impossible to regard *zemach Jahveh* as the product of the fields are valid also as to *p'ri ha'arez*, instead of which, if the product of agriculture were meant, it would read *p'ri ha'adamah*. . . . Hence *p'ri ha'arez* must be the Messiah as the future noblest fruit of the land, in which all the growing and blossoming in the history of Israel reaches its divinely-ordained goal in accordance with the promises. Not bringing in here New Testament ideas we still can explain this double designation of the future person only by the endeavor to denote the double side of his origin: on the one side he comes from Jahveh, and yet on the other side from the earth, coming out of Israel. Here we have the passage on the basis of which *zemach* with Jeremiah (23, 5; 33, 15) and Zechariah (3, 8; 6, 12) has been developed as the proper name of the Messiah." In the same way *Moeller* adduces the passages of the last-named two prophets for the explanation of our passage: "When thus in two prophets we have such a unanimous interpretation of a passage we should not depart from it without the most important reasons. This explanation, according to *Hengstenberg*, is found already with the Chaldaic paraphraser; from it also *Kimchi* did not dare to depart; it is the prevailing one in the Christian Church, and Rationalism was the first to depart from it."

We now will briefly consider the passages of the two later prophets cited above where the expression *branch* (*zemach*) beyond any doubt is used as the personal name of the Messiah.

The first is Jer. 23, 5. 6: "Behold, the days come, saith Jahveh, that I will raise unto David a righteous Branch (or, Shoot, or, Bud), and he shall reign as king and deal wisely (or, prosper), and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called: Jahveh our righteousness (or, Jahveh is our righteousness)." There can be no doubt that there by the expression *branch* the Messiah himself is

meant. There is a question, however, how in verse 6 the expression *Jahveh zidkenu* is to be understood, whether the first translation of the American Revision given above expresses the meaning correctly, or whether the second one does; that is, whether the Messiah is here designated as being *himself* Jahveh our righteousness, or whether the name describes him as the one *through and in whom* Jahveh brings about our righteousness. Of course the former can be the case, not only as far as grammar, but also as far as the meaning itself is concerned; for according to the teaching of the Old and New Testaments the Messiah is in reality and in the strictest sense God, and hence Jahveh our righteousness. But that does not prove that this is meant here. For, although no interpretation of any passage of Holy Writ that is contrary to the analogy of faith can be correct, we cannot say that any interpretation that is in accordance with the analogy of faith, or does not contradict any other clear passage or any article of faith, is therefore also the sense of the passage in question. But that the latter translation and explanation is the correct one and gives the sense of the expression as intended here we may conclude from 33, 15. 16. Here we read: "In those days, and at that time, will I cause a Branch of righteousness to grow up unto David; and he shall execute justice and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name whereby she shall be called: Jahveh our righteousness." The sense of this passage is essentially the same as that of 23, 5. 6; even the wording is almost entirely the same. Only in the last clause we read: "*she* shall be called," instead of "*he* shall be called" (*jikrah lah*, not *lo*). Thus here the name, *Jahveh zidkenu*, is given to Jerusalem, the seat and residence of the Messiah, the same name that in 23, 16 is given to the Messiah himself; and it will hardly do to take it in a different sense. When given to Jerusalem it can only mean: Jahveh *is* our righteousness, and he will prove himself such in and to Jerusalem and the people of God represented by it. Hence, when here applied to Christ

it most probably also means: Jahveh *is* our righteousness and will prove himself such by and through the Messiah. In the light of the New Testament especially we indeed see that this appellation when applied to Christ, Jer. 23, 6, includes more than it seems to denote when compared with 33, 16, namely, that the Branch of David by and through whom Jahveh proves and manifests himself as our righteousness, himself is this Jahveh. But when simply a translation of the Old Testament text Jer. 23, 6 is to be given, and not an interpretation of it from the standpoint of the New Testament, we think that the parallel passage Jer. 33, 15 shows that the German revision of Luther's version is right when it changes Luther's rendering: "HErr, der unsere Gerechtigkeit ist" to this: "Der HErr unsere Gerechtigkeit."

In Zechar. 3, 8 we read as follows: "Hear now, O Joshua the highpriest, thou and thy fellows that sit before thee; for they are men that are a sign: for, behold, I will bring forth my servant the Branch (or, Shoot, or, Sprout)." And 6, 12: "Thus speaketh Jahveh of hosts, saying, Behold, the man whose name is the Branch: and he shall grow up out of his place; and he shall build the temple of Jahveh." However these passages, especially the first one with its context, may be interpreted in detail, there can be no doubt that the expression in 3, 8: "my servant the Branch," and its equivalent in 6, 12, means the Messiah, of whom the highpriest Joshua, who together with Zerubabel led the Jews back from the Babylonish captivity, and the other priests were only types, the Messiah being not solely the promised king and ruler but also the perfect highpriest.

So these passages of Jeremiah and Zechariah prove the correctness of our understanding of Isa. 4, 2-6. Keil in his commentary on Zech. 3, 8 well summarizes the matter in the following way: "The name *zemach*, sprout, shoot, Zechariah in the first place has formed after Jer. 23, 5 and 33, 15 where a righteous sprout (*zemach zaddik*) or sprout of righteousness (*zemach zedakah*) is promised

to David; but Jeremiah has taken the figurative representation of the great descendant of David that will bring forth righteousness on earth, as *zemach* whom Jahveh will raise or cause to sprout for David, from Isa. 11, 1sq.; 53, 2" (and we may add, 4, 2-6), "according to which passages the Messiah is to come forth as a twig, or shoot, from the trunk, or stock, of David that has been hewn down, as a root out of a dry ground. Hence, *zemach* denotes the Messiah with regard to his origin from the family of David that had sunk down into humbleness, as a sprout that from original humbleness will grow up to majesty and glory, corresponding to the train of thought in our passage in which the deeply humiliated priesthood by the grace of God is exalted to a type of the Messiah."

ISAIAH VII, 14-25.

Orelli calls chapters 7-12 of the prophecies of Isaiah "the book of Immanuel," "after the principal figure that dominates and connects them." "That he of whose *conception* ch. 7 solemnly speaks is the very same who in ch. 9 is greeted as the *new-born* one and in ch. 11 is described as *ruler* is already demanded by the most immediate impression, and the transition in 8, 8. 10 makes it entirely certain."

Ch. 7, 14-25 reads as follows: "Therefore the Lord himself will give you a sign: behold, a (or, the) virgin (or, maiden) shall conceive, and bear (or, is with child, and beareth) a son, and shall call his name Immanuel (that is, God is with us). Butter (or, curds) and honey shall he eat, when he knoweth (or, that he may know, or, till he know) to refuse the evil, and choose the good. For before the child shall know to refuse the evil and choose the good, the land whose two kings thou abhorrest shall be forsaken. Jahveh will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the days that Ephraim departed from Judah — even the king of Assyria. And it shall come to pass in that day, that Jahveh will hiss for the fly that is in the uttermost part

of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall rest all of them in the desolate valleys, and in the clefts of the rocks, and upon all thorn-hedges, and upon all pastures. And in that day will the Lord shave with a razor that is hired in the parts beyond the river, even with the king of Assyria, the head and the hair of the feet; and it shall also consume the beard. And it shall come to pass in that day that a man shall keep alive a young cow, and two sheep; and it shall come to pass that because of the abundance of milk which they shall give he shall eat butter; for butter and honey shall every one eat that is left in the midst of the land. And it shall come to pass in that day, that every place where there were a thousand vines at a thousand silverlings, shall be for briers and thorns. With arrows and with bow shall one come thither, because all the land shall be briers and thorns. And all the hills that were digged with a mattock, thou shalt not come thither for fear of briers and thorns; but it shall be for the sending forth of oxen, and for the tending of sheep." Thus the American Revision with its principal variants.

To Ahaz, the king of Judah, who does not want to be bound by the word of God and therefore declines to accept the offer of a sign assuring him that if he follows the directions of Jahveh he will have no reason to fear his enemies, Jahveh himself gives a sign indicating that the dire affliction that will befall Judah will not be caused by the power of the external enemies that Ahaz now fears but by his and his people's disobedience to Jahveh. "The sign in the first place consists in this that by the stages of the life a child the rapid change is revealed that awaits the country of Judah in the next years. The child whose conception according to verse 14 is immediately to be expected will at its birth receive the name *Immanuel*, God with us, because at that time, hence in a limited number of months, the assistance of God will be experienced in a wonderful way, as verse 16 says, which verse gives the basis for the name Immanuel (verse 14): the kingdom of

Syria and Ephraim, which are now so much feared, will be grievously visited by a conqueror. But this change of conditions, to which Judah owes momentary deliverance, will soon be followed by a second one which is unfavorable to it. This turn is delineated by verse 15 and explained by verses 17-25: before that boy comes to an age capable of reasoning and moral responsibility, hence in a strictly limited number of years, also upon Judah will come a devastation, such a one as has not been seen for a long time, and this by the great powers Egypt and Assyria, which will clash in the country of Palestine, but especially by Assyria." (*v. Orelli.*) But this boy is not to be regarded as simply "an hour-hand marking the destinies of Judah" for the next future. "This is already contradicted by his name that sounds so full of promise and would ill fit a sign that principally and ultimately would mean disaster and judgment. That the bearing of this glorious name is by no means limited to the passing deliverance from the Syro-Ephraimitic oppression but contains the germ of a glorious future, where the presence of that Immanuel will assure the gracious assistance of God to his people, is shown already by 8, 8. 10, but in glorious development by 9, 5; 11, 1 sqq." (*v. Orelli.*) So this prophecy of Immanuel is ultimately and perfectly fulfilled in and by Jesus, the son of the virgin Mary.

But how can it be explained that the child meant and promised here, the Messiah, was born more than 700 years after the event that is here spoken of in the first place? It can and must be explained by the complex and perspective character of prophecy which consists in this that future events are not kept apart as to time but are viewed together. The time that here is spoken of in the first place and the time when the Messiah was born hang together and in general have the same characteristic features. "That which the prophet beholds together also belongs together, although not temporally, yet essentially. When the prophet here in chs. 7-12 looks upon Assyria as simply the empire of the world (comp. 2 Kings 23, 29; Ezra 6, 22),

this is true in so far as the four empires of the world, from the Babylonian to the Roman, in reality only are the development of the beginning made in Assyria. And when here in ch. 7 he regards the son of the virgin as growing up during the Assyrian oppression, also this is true in so far as Jesus in truth is born in a time in which the holy land, deprived of its former wealth of blessings, was found under the rule of the empire of the world, in a condition that resulted from the unbelief of Ahaz as its ultimate cause. Furthermore he that in the fulness of time became flesh, in reality leads an ideal life in the history of the Old Testament. That the house and the people of David did not perish in the Assyrian oppression is in reality, as ch. 8 presupposes, to be ascribed to his, although not yet bodily still effective, presence." (*Delitzsch.*)

Though *'almah* in verse 14, the Hebrew word rendered *virgin*, or, *maiden*, denotes only a young female as sexually *mature*, and not as sexually *involute*, which latter meaning is that of *bethulah*, it surely cannot, as some have interpreted it here, designate a female long married, for example the wife of the prophet himself. In the light of the New Testament fulfilment we see completely how appropriate and accurate the expression is. "Although that word *'almah* does not necessarily express the strict idea of $\pi \alpha \rho \theta \acute{\epsilon} \nu \omicron \varsigma$ (LLX), nor it is said that she will *remain* a virgin when she conceives, the expression has something inexplicable, mysterious, and also in the eyes of Isaiah it was a divinely-wrought miracle if out of this nation and family grew up the pure, divinely-anointed one (comp. 4, 2). If the whole grandeur and form of this miracle did not enter his consciousness, it is still not accidental that his expression gave an indication of it and thus has served as a mark to later generations that saw the fulfilment." (*v. Orelli.*) "*The virgin*" most naturally is taken to mean a definite, certain one, though not designated by name. "It is the virgin whom the Spirit of God represents to the prophet, and who, though he cannot give her name, yet stands before his soul as this extraordinarily elected

one (compare the article in *hanna'ar* Numb. 11, 27, etc.). How sublime this mother appears to him we can see from this that it is she who gives the name to her son. . . . This name contains nothing but promise." (*Delitzsch*). *It expresses the essence or the personality of the Messiah as well as his office and work: he is God and man in one person, and by virtue of this the mediator between God and man, the author of their reconciliation and union.* Comp. Matt. 1, 23.

THE BEGINNING OF THE END OF "HIGHER CRITICISM."

BY PROF. GEORGE H. SCHODDE, Ph. D., COLUMBUS, O.

In the ups and downs of the newer Radical School of Old Testament criticism, evidently history is about to repeat itself. It has long been known to the student of German theological thought, that about once in every generation a new school of Destructive Theology arises, reaches its zenith of influence when it controls practically all of the Protestant Universities, and then suddenly is undermined from within and becomes a thing of the past, leaving, as a permanent acquisition to real theology, that small kernel of truth which gave this school its excuse for existence and the one-sided use or abuse of which constituted its stock in trade. As an example we need to recall only the history of the famous Baur New Testament critical school, which absolutely dominated German theological thought as late as forty years ago, and had the sole claim to recognition as "scientific." It made out of early Christianity a conglomeration of antagonistic and hostile tendencies, between the Pauline, the Petrine and the Joannine types of doctrine and life; failing to recognize the simple fact that these were all only different ways of expressing the one and only life in Christ with which the primitive Church was imbued. The break came from within, chiefly through the new departure of Ritschl, who demonstrated the one-sided character of the Baur scheme. Ritschl offered as a substitute another

scheme, which in turn has proved unsatisfactory, as it denies all "metaphysics" in theology and does not recognize the objective reality of those great fundamental truths of Christianity for which evangelical doctrines and dogmas stand, but only their "value" for Christian consciousness and life. But the significant fact is that the Baur radical school, of which there is not a single representative left in the Universities of the Fatherland, disappeared chiefly as a consequence of inner weakness and disintegration.

It now seems that the Wellhausen school is predestinated to the same fate. While it would be a great mistake to think that Radical Theology has had the floor all to itself in the land of Luther, and not to remember that fully one half and more of the theological professors in the Universities of Germany are pronounced defenders of the fundamental and essential teachings of Evangelical Theology, though not mere extollers of by-gone times and reproducers of the views of the Fathers in all particulars; yet it is a fact that it is the hue and cry of the Radicals that has won the ear of the Protestant world at large. It is also a fact that the most vigorous defenders of the old truths have made little or no impression on the "advanced" clans as such, their great value consisting in keeping in the Conservative ranks thousands who otherwise would perhaps have gone over to the enemy. Only in exceptional cases have the researches of the Conservatives really put to silence the claims of the Radicals. Zahn's magnificent Introduction to the New Testament, which defends the *old* truths in New Testament isagogics throughout, has been out for several years; but nobody has ventured to attempt a reply. A work of this kind in the Old Testament is something devoutly to be desired.

It is not, however, a psychological mystery that the works of the Conservative men have not as a rule made any marked impression upon the advanced forces nor modified seriously any of the positions taken by them. The standpoints of the two schools are so radically different that there is really no common ground left for them upon which to reach an un-

derstanding. It is worse than foolish to suppose that the position of the advanced school is the unadulterated result of "scientific research," or that their work is the expression of "unprejudiced" investigation. In reality, as Kuenen openly acknowledges, the Newer Criticism has a "standpoint" which includes among other claims, as the Dutch critic himself says, that "the religion of the Old Testament is one of the most important religions; nothing less, but *nothing more.*" That a naturalistic scheme of religious development is not only possible, but is a necessity from such a "standpoint" goes without saying.

Hence it is a noteworthy fact of the most recent theological development in Germany that the Wellhausen school has been vigorously attacked from within, and, by a singular coincidence, from two sides at the same time and from two different and independent points of view. These attacks are not made upon the literary substructure of the school, upon the documentary theory of the Pentateuch, or even upon the Deutero-Isaiah theory, but upon the superstructure of a naturalistic development scheme of the religion unfolded in the Old Testament, which is the kernel and heart of the modern Higher Criticism. The soul of the scheme is its Darwinistic feature, the hypothesis of a natural development and the substantial denial of a Divine revelation in the origin and the development of the religion of Israel. However variegated in form and kaleidoscopic in character the different new theories may have been, in this one thought they found their common center, namely, that *only natural factors and forces were operative in the development of the religious process of which the Old Testament books are the official records.*

It is particularly gratifying that the determined double attack upon this center of the system has now come from former devotees of the Wellhausen school; since these men share in general the "standpoint" of the critics, recognize the literary substructure and readjustment of the sources, but emphatically deny that the development hypothesis is a correct scientific explanation of the facts involved. For several

years such attacks have been made by Professor Hommel, the Munich orientalist, who is not a theologian. At the recent conference, held by the friends of the old truth concerning the Bible, under the shadow of Wartburg, in Eisenach, he declared that in the light of modern Babylonian research the Wellhausen school can not hold its own, attacking it accordingly from the standpoint of archeology, as Sayce has done in England. But Hommel's attacks have not made the impression their intrinsic merit deserved, possibly because he is sometimes over-confident and not as careful in making his claim as he should be. At any rate, his attempts were "killed by silence" (todgeschwiegen), i. e., by the convenient and safe policy of ignoring them.

This is not to be the fate of the new work of Professor Hugo Winckler, the Assyriologist, of Berlin, entitled "The Ancient Orient and the Bible" ("Der Alte Orient und die Bibel"). It is a noteworthy fact that this attack on the dominant school does not come from a theologian, but from a philologist. Something after the manner of Hommel, Winckler, in his work, "Die altisraelitische Überlieferung in inschriftlicher Bedeutung," issued in 1897, brings the facts of Babylonian archeology to bear upon the current Old Testament reconstruction-scheme, and shows that particularly the facts known concerning the character of the earlier and earliest religion of Babylon prove beyond a doubt, that the hypothesis of the religion in Israel having developed from a crude and primitive type of nomadic natural worship is an impossibility. He shows also that it can be demonstrated that the influences that proceeded from the developed religious ideas and ideals of Babylonia in early times, extended also over Canaan and Egypt. While a Conservative thinker will naturally make haste slowly in accepting Winckler's idea of a highly developed religion in Israel as a result, more or less direct, of the advanced religion developed by the kindred Babylonians, it nevertheless is noteworthy that the leading thought of his contention, namely, that actual historical facts, drawn from the monuments and Babylonian records, take away the very founda-

tion of the Darwinistic development hypothesis of the current criticism. Facts are stubborn things, to which even subjective philosophizing must submit!

The other attack from within seems even more fatal to Wellhausenism. Rather singularly it comes from the most radical faculty in Germany, Jena, and its author is Professor D. Baentsch, the work being entitled "Ancient Oriental and Israelitish Monotheism" ("Altorientalischer und israelitischer Monotheismus"). Its subtitle shows that it is intended to be a declaration of war upon the basal proposition of Radical Criticism. It reads: 'Ein Wort zur Revision der entwicklungsgeschichtlichen Auffassung der israelitischen Religionsgeschichte.' The writer openly declares that the days of the Wellhausen school and its explanation of the religion of Israel along the line of natural development are over, and that a new conception of this religious growth, more closely connected with the older views, must now come to the front. In this case, too, it is not at all necessary to accept the substitute which Baentsch offers for what he undertakes to overthrow; the significant fact remains, that he is sure that he can, with recognized critical weapons, overthrow what criticism has itself erected with these same instruments. Its significance is accordingly more negative than positive, in the ups and downs of modern criticism. His line of argument is briefly this, that at an early stage, at a time when, according to the Evolutionists, Israel's religion was only a crude naturalistic scheme, without a trace of its characteristic monotheism, a more or less developed type of monotheistic belief already existed all around and about Israel, more or less clearly expressed. He argues, moreover, that Israel's monotheism belongs to the oldest form of its faith and was intrinsically superior to that found among other peoples, being from the outset ethical, a characteristic which the current school recognizes only as the outcome of the later development of its religion. In other words, Baentsch has shown that Israel's religion was *not* a purely naturalistic growth.

This work has compelled the Radicals to stop and think,

and to inquire whether they are sure that they are on *terra firma*. Immediately after the appearance of the book, the "*Christliche Welt*," of Marburg, the leading and influential organ of the Liberal clans, most skillfully edited by Dr. Rade, discussed the book at length, and insisted that this work should receive proper attention at the hands of the critics,—the reviewer himself evidently agreeing in substance with the new positions set forth in the book. The *Theologische Rundschau*, a pronounced advanced theological monthly, edited by Professor Bousset of Goettingen, in its last issue for 1906, reviews this work at length, the article being from the pen of the Liberal Strassburg Professor Nowark. He, too, acknowledges that Baentsch has made a vigorous attack and has found some dangerous weaknesses in the Wellhausen position, and he tacitly accepts the necessity for a revision of the latter, but not altogether along the lines proposed by Baentsch.

That the Conservative papers are delighted and on the *qui vive* for the things to come is only natural. The *Allgemeine Kirchenzeitung* of Leipzig, formerly edited by the famous Professor Luthardt, in one of its issues, contains a series of articles, in which the significance of these new attacks is pointed out and the conviction expressed that the Wellhausen school as such will soon be a thing of the past. In view of these facts it is not necessary to be a prophet to foretell that the Higher Criticism *a la mode* will be compelled to fight for its very existence, and that, too, among its own adherents. The struggle between the two factions will doubtless regulate the school to the "have beens," just as the struggle between the old and new Hegelians did the Baur school. *Requiescat in pace!*

But this internecine contest does not mean that the Conservatives in Germany are going to rest on their arms and be merely onlookers in the struggle. Among the most hopeful and vigorous defenders of the old truth is Dr. J. Lepsius, who has established for this purpose an organ of his own called "Das Reich Christi." He is an enthusiastic defender of the faith, and has a way of putting things that delights

the friends and worries the foes of Evangelical truth. He has recently made a vigorous attack upon the "Religions-geschichtliche Handbücher," a series of pamphlets, published in editions of tens of thousands, to make the new "discoveries" palatable to the laity. In a recent review of the brochure of Professor Wernle, on "The Sources of Christ's Life" ("Die Entdeckung Jesu"), he says that, according to this new theological standpoint, a historical picture of Jesus must be drawn "minus Luther, minus Augustine, minus Paul, minus John, minus Luke, minus Matthew, minus Mark; minus the primitive traditions of the Church; minus the self-deception of Jesus." What is left will give "a true picture of Jesus." As Lepsius says: "Nothing is left except the subject consciousness and piety of the critic; Jesus must be only that which is in agreement with these emasculated sources" left by Wernle's drastic process of elimination.

In another issue of this journal he shows that the modern Liberal or Theologian has not, at heart, even as much faith as a Mohammedan. This is brought out in the following Dialogue:

Liberal Theologian. "I believe that Jesus was a great prophet."

Moslem. "That is also my conviction."

L. T. "I believe that God is merciful and gracious."

M. That is also to be found on every page of the Koran."

L. T. "I deny the doctrine of the Trinity."

M. "Exactly as I also do."

L. T. "I can not know whether Jesus was the Son of God."

M. "In this matter, too, I agree with you."

L. T. I believe that man, to please God, must obey His commands."

M. "I think so, too. By the beard of the Prophet, you are a Mohammedan. But do you also believe that Jesus was born of the virgin Mary?"

L. T. "That I must deny."

M. "Do you believe that Jesus ascended to heaven?"

L. T. "I can not believe that."

M. "Did Jesus perform miracles?"

L. T. "No."

M. "Do you believe that Jesus will return to the judgment of the world?"

L. T. "That, too, I must deny."

M. "By the beard of the Prophet, *then you are less than a Mohammedan!*"

In the meanwhile serious attacks are being made on the current critical school from another direction, but also turned toward the central idea of critical thought, namely, natural evolution. Archaeology has discovered that already at the time of the beginning of Israel's history, there was a notable stage of culture and religious development in the peoples by whom Israel were surrounded, and there exists a marked similarity between the religious views of Israel and those of other peoples, at least in externals. No doubt the bulk of this common material is the old traditional truth of revelation, which in Babylonia and elsewhere was corrupted and turned into all kinds of mythological and polytheistic notions, but in Israel, thorough inspiration were preserved and utilized for true religious purposes. Recent German works like those of Jeremias, on "Das Alte Testament und Babylonien," or English works like Clay's "Light on the Old Testament from Babel," reveal a wonderful condition of affairs in this respect. No matter, however, what interpretation may be correctly or incorrectly put on these similar narratives found in the Old Testament and the literature of kindred and other peoples, so much is certain, that the religious teachings of the Old Testament in the light of such stubborn facts as these cannot have been the outgrowth of an evolution from elementary beginnings into and advanced type of religiousism as this is claimed by the Wellhausen theory. In other words, actual historical facts, however they may be interpreted, are clearly antagonistic to the whole Darwinistic hypothesis of explain-

ing the origin, genesis and development of the Old Testament religion. No matter what we may think of the new "Panoriental," or "Babylonian" school as interpreting the Old Testament, so much is certain, that the old Wellhausen scheme of a natural evolution has been undone, and the correctness of the position taken in this respect by the conservative writer of the church has been fully vindicated. *Vivant Sequentia!*

JUSTIFICATION.*

BY REV. O. S. OGLESBY, PITTSBURG, PA.

INTRODUCTION.

THE IMPORTANCE OF THE DOCTRINE.

The Apostles' Creed is a summary of the Gospel of Christ, an index to the New Testament. Every phrase of it is the expression of an eternal truth, fraught with interests of infinite importance to the soul of man, for time and eternity. Yet one declaration of this incomparable confession of faith, stands before and above all the others, namely,

"I believe in the forgiveness of sins."

This is the one sheaf to which all other sheaves of these gathered treasures make obeisance. A right knowledge of and a candid reception of this declaration of faith implies a right knowledge of, and a candid acceptance of the teachings of God's word concerning God the Father, Sin, Christ, the Holy Spirit and eternal life. He who sees this central truth but dimly has no clear vision of any part of the plan of Salvation, and can have no well defined comfort, or any well grounded hope of eternal life.

The doctrine of any church can be correctly determined by its doctrine of justification. Here, purity bespeaks purity, or error bespeaks error throughout the entire system of doctrine taught. Here, purity bespeaks life, strength, and

* Published by request of Augustana Conference.

activity and length of days, while error bespeaks filthiness and decay. Luther says: "If this article remains pure, the Christian Church remains pure; but, if not, it is impossible to resist any error, or fanatical spirit." He also declares it to be "the doctrine of a standing or a falling church." Luther's clear view of the importance of this doctrine is the secret of his heroic labors and sacrifices in the work of the Reformation. The high estimation in which the Lutheran Church has always held this doctrine is the secret of her constant defense, and frequent discussion of the same, by which discussions she maintains the purity thereof.

I. THE NECESSITY OF JUSTIFICATION.

Justification is absolutely necessary to the salvation of any soul, Jew or Gentile, old or young. That which makes it necessary is clearly stated by Paul in Rom. 3, 23. "For all have sinned, and come short of the glory of God." "*All have sinned.*" The Jews brand the Gentiles as great sinners, the Gentiles brand the Jews as the greatest sinners, but the apostle, as the mouthpiece of God, declares, "*there is no difference,*" "for all," whether Jew or Gentile, "have sinned, and come short of the glory of God." How this little word πάντες (all) vexes many. If it were only πολλοί (many) it would be more acceptable to multitudes, for then they could exclude themselves, or at least exempt little children from this sweeping accusation. But the divine doctrine is, "all have sinned," all have failed to fulfill the righteousness of God.

All who have reached the years of personal accountability have, in thought, word and deed, transgressed the holy law of God, and have therefore sinned, for "sin is the transgression of the law." (1 Jno. 3, 4.) And even those little children, who have not yet reached the years of personal accountability, are also included in this little word "*all,*" for each one was born with that simple nature "which, since the fall of Adam, is inborn in all men." They are imperfect and sinful in their nature, and have, therefore, "come short of the glory of God." "They are by nature children of

wrath, even as others." (Eph. 2, 3.) They are also of those upon whom death has passed, and are, therefore, of those who have sinned in the one man through whom sin came into the world. (Rom. 5, 12.)

But, after all, is sin a serious matter? Many do not so regard it. Often the announcement of sin is answered with a smile. Grievous sins are often excused as mischievous pranks, and a long series of sins designated as "the sowing of wild oats." But God never spoke of sin jestingly. With Him, the consequences of sin, as they affect man, are of such a serious character that He sought to protect man against them by carefully warning him thereof before sin came into the world. "The day thou eatest thereof thou shalt surely die." (Gen. 2, 17.) The first sin resulted in a blight, in a curse upon all the earth, and the subjection of the transgressor, *and all his descendants*, to the wrath of God, to temporal and eternal punishment. "The soul that sinneth, it shall die." (Ezek. 18, 20.) "As by one sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5, 12). "The wages of sin is death." (Rom. 6, 23.) "Sin, when it is finished, bringeth forth death." (Jas. 1, 15.) These declarations clearly show the results of sin as God estimates them. "All have sinned." All are under the condemnation of the law of God, and the questions arise, must all eternally, perish? Is there no way to escape this damnation? God tells us that He "is not willing that any should perish, but that all should come to repentance." (2 Rev. 3, 9.) "For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto a knowledge of the truth." (1 Tim. 2, 3-4.) Yes, men may, indeed, escape the spiritual, the eternal consequences of their sins, but not through ways, or means of their own devising. One says, "I will make my heart clean, and myself pure from sin." (Prov. 20, 9.) God asks, "Who hath done this?" Another says: "I have kept all the commandments from my youth up." Jesus answers him, "One thing lackest thou yet." (Mark 10, 19-21.) Of none of these does God

say, "Blessed is the man." Nevertheless, though man can devise no way of life, and can by no means redeem himself, or his brother, yet, there is a way of life which God Himself hath provided, and that is that "we obtain the forgiveness of sins," and He declares there is forgiveness with Him, to be obtained alone through faith in Christ Jesus, our Savior. Thus, and thus only, "May man be just with God." They who find this way, who obtain forgiveness of sins through faith in Christ, are just before God, and of them God says, "Blessed is the man whose transgression is forgiven, whose sin is covered." (Ps. 32, 1.) Hence, forgiveness of sin, or justification is as necessary as is Salvation.

II. THE AUTHOR OF JUSTIFICATION.

Again the Apostle Paul comes to our aid and explicitly tells us who is the author of justification. In Rom. 8, 33, he says: "*It is God that justifieth.*" He only, against whom the sin is committed, can forgive the sin, or justify the transgressor. All sins are ultimately against God. A man may sin against himself, or against his fellowman, but in either case it is a sin against God, and while he may succeed in justifying himself in his own conscience, or in the sight of his fellowman, it is God alone who can justify him finally, and fully, who can "pronounce him free from guilt and declare him just." "Who can forgive sins but God only?" (Mark 2, 7.)

In presenting the subject of justification the Holy Scriptures describe all the features of a court of justice. They therefore speak of a Judge, and that Judge is God. In Rom. 3, 26, God is declared to be "the justifier of him that believeth in Jesus." God is the one whom our sins offend, and He is our Judge, and His judgments are ever according to truth and righteousness. To us Lutheran Christians it is a self-evident truth that God is the Author of Justification, nevertheless, it is profitable for us to consider it in the discussion of this subject, for of this truth, those who despise God, and scorn all thoughts of justification, as also the self-righteous, who seek to be their own judges,

and to justify themselves, should be forcibly reminded. Of this same truth all Christians should also be frequently reminded, to the strengthening of their faith, and to the comforting of their souls. We have many accusers in this world, the law of Moses, ungodly men, and our own hearts, or conscience, and if our justification rested upon any less Authority than that on which it does rest, namely, that of the almighty, all wise, holy, righteous, merciful, truthful, and faithful God, our accusers would quickly throw us into doubt and despair, and would utterly destroy us. But when we know, and remember that "*It is God that justifieth,*" we can abound in hope, and joy, and peace and consolation though the devil, and hell, and the world and our own hearts should accuse us. To the comfort and consolation of every child of God, be it known that God, the Almighty, faithful and true is Author of our justification.

III. THE NATURE OF JUSTIFICATION.

In considering this feature of our subject we must determine thus in which justification actually consists. If we ask the question, What does God, the Author of justification, actually perform in the act of justification? We will receive various answers. One will tell us that in the act of justification God views the normal condition of the man and finds in it no cause for censure, or condemnation, and therefore pronounces him just. To this class belonged the Pharisee who prayed in the temple — "God, I thank Thee that I am not as other men are." But this answer does violence to the clear and oft repeated scriptural declarations concerning the moral condition of men. God, speaking through the Psalmist, declared (Ps. 14, 2-3): "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek after God. They all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Neither can any say there is any difference, in this respect, in the New Testament dispensation, for the apostle Paul, in treating this subject of justification, was led, by the Holy Spirit, to

quote these very words, as seen in Rom. 3, 10-12. God declares, Eccl. 7, 20, "There is not a just man upon the earth, that doeth good, and sinneth not." Again He saith, 1 John 5, 19, "The whole world lieth in wickedness." Thus we learn that it is not possible for God to say of any man, as Pontius Pilate said of Jesus, "I find no fault in Him." Such a declaration would prove an irreconcilable condition to His written word. Here we will be asked that question which Job once propounded — "How (then) can man be just with God?" and we answer, God pronounces the guilty free from guilt, and declares the sinner just, and in doing so, He does no violence to His word wherein He pronounces woes against those who "justify the wicked," for while He finds no cause, or ground in man, upon which He can found this declaration, there is, nevertheless, an all sufficient ground, namely, *the redemption which is in Christ Jesus.*

Another error concerning justification which is *very prevalent*, and as dangerous as it is prevalent, is that in the act of justification God wholly destroys the old sinful nature in man, and imparts to him a new nature, as pure and holy as that which was given to Adam in his creation, and thus saves him from the consequences of sin. It is true, that in the justified the old nature is wonderfully affected, but not to its destruction, for this sinful nature is a living, active power in man so long as he lives in this world, making it ever necessary for the child of God to watch and pray that he be not led into temptation. While the justified, to his daily sorrow, finds that this "Old Adam" is not destroyed, he also finds, to his constant joy, that he is *conquered*, that a stronger than he has come upon him and hath overcome him, hath so broken his power and dominion that he can no longer rule in the palace in which he was formerly lord of all, and like a spiteful prince, ejected from a stolen throne, he constantly seeks to destroy that which he has lost, and again to rob Him who hath regained His own.

There is, indeed, a new spirit imparted to the justified, a "new man" begotten in him, which is truly as pure and holy as that given Adam in his creation. This "new man"

is born of God, and is the renewal of that image of God which Adam lost in the fall, and which we all lost in him. This new man is born in the justified sinner — “not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.” (1 Pet. 1, 23.) It is the new man, which after God is created in righteousness and true holiness” (Eph. 4, 24), and “sinneth not,” because born of God. (1 John 5, 18.) Though this *new man sinneth not*, yet, the justified, in whom he dwells, still sins daily, for the “old man,” though conquered, will not cease to war against the “new man,” to prevent his work of sanctification, and to regain the house from which he was driven. This, Paul teaches in Rom. 7, 23, “But I see another law in my members, warring against the law in my mind, and bringing me into captivity to the law of sin in my members.” Again, the same apostle declares the same truth in Gal. 5, 17. “The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye can not do the things that ye would.” But neither the presence of this “new man” in the heart of the justified, nor the work of sanctification, which he accomplishes in and through the justified, constitutes the justification, but belongs to the realm of sanctification. While, in point of time, the justification of the sinner, and the birth of the “new man,” are simultaneous, yet, in the divine order, and in the grasp of the human mind, the act of justification precedes the birth of the new man, and is full and complete before the generation of the plant and fruit which spring from it.

To the question, What does God, the Author of justification, actually perform in the act of justification? the Lutheran Church replies, “*He declares the sinner to be a pardoned sinner.*” The consensus of the teachings of the Lutheran Church concerning justification, is that *justification is an act of God, performed in behalf of man, but wholly without the merit or co-operation of man. That is solely the gracious act of God.* That it is an external, judicial, gracious act of God, by which He, out of pure

grace, for the sake of the merits of Christ, forgives the sins of the poor sinner who truly believes in Christ, imputes to him the righteousness of Christ, and declares him just. The Augsburg Confession, Art. IV, declares: "We obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for His sake our sins are remitted unto us, and righteousness and eternal life are bestowed upon us." Again, in the Formula of Concord, page 631 (N. M. Ed.), we read, "The word to *justify* here signifies to declare just and absolve from sin, and to account as released from the eternal punishment of sin, for the sake of the righteousness of Christ, which is imputed by God to faith. Phil. 3, 9."

Our reverend Church fathers, Quenstedt, Chemnitz and Baier, each thus defined justification. Quenstedt says: "Justification is the external, judicial, gracious act of the most holy Trinity, by which it accounts a sinful man, whose sins are forgiven, on account of the merits of Christ apprehended by faith, as just, to the praise of its glorious grace and justice, and to the salvation of the justified. Schmidt's Dogmatics, page 441. No less explicitly does Baier state the same truth in the words: "Justification denotes that act by which the sinner, who is guilty of crime and subjected to punishment, but who believes in Christ, is pronounced just by God the Judge." Schult's Dogm., p. 440.

Thus we learn that in the teachings of the Lutheran Church upon the subject of justification, three things are unanimously maintained, namely, that justification is a *judicial* act of God, that thereby God graciously *forgives* the sins of the believing sinner, and imputes to him the perfect righteousness of Christ. Inasmuch as this doctrine is presented by, rests upon, is rooted, and drawn from the word of God, we will content ourselves by presenting a few scriptural passages in proof of each of these three features of the doctrine.

First: It is a judicial act.

That the word "justify," when used to designate the

sinner's release from the eternal punishment of sin, is used in a judicial sense, — of declaring just — is plainly taught in many passages of the holy Scriptures. It is so used in Deut. 25, 1. "If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked." Here, the requirements are not to make the righteous, righteous, or to make the wicked, wicked, but the meaning plainly is to *declare* the righteous just, and to declare the wicked guilty. Again, in Prov. 17, 15. "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Here, God does not warn us against that which is impossible for us to do, namely, *making* the wicked righteous, but warns us against that which is possible for men to do, and which they only too often do, that is, against *declaring* wicked just, and the righteous unjust, which, in either case, would be a lie, and an injustice, and therefore an abomination to the Lord. In Isaiah 5, 22, 23, and Luke 18, 14, this word is used in this same sense. A close study of the Scriptures will convince any one that the word "justify" means a declaration of God, concerning the sinner, by which the sinner, *though still a sinner*, is absolved, released, acquitted from the guilt and punishment of his sins. This was also the conviction of the compilers of the Book of Concord as set forth, page 561. "We believe, teach and confess, that according to the phraseology of the holy Scriptures, the word *to justify*, in this article, signifies to *absolve*, that it, *to pronounce a sentence of release from sin.*"

Secondly: In the act of justification God graciously forgives the sins of the believing sinner.

Let no one fancy that God, releasing the guilty from justly incurred punishment, thereby ignores His law, or disregards His Word which declares, "the wages of sin is death." God is not a weak and vacillating mortal, that He should threaten to punish all who transgress His commandments, and then forget that threat, or moved by a weak and sentimental pity for the transgressor, permit his:

sins to pass unnoticed, or to go unpunished. God does not forget, or ignore sin, but He *forgives* sins. He who hopes to escape the wrath of God upon the ground that God will forget, or disregard his sins, or fail to discover them, only deceives himself, is more foolish than is he who builds his house upon the sand. "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with Thee." (Ps. 5. 4). "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord." (Jer. 23, 23). Our hopes of deliverance from death and damnation rests not upon God's ignorance, forgetfulness, or indifference, for there are no such things with God, but they rest upon a certain, firm, immovable foundation, namely, the *forgiveness of God*, for there is forgiveness with God as the Psalmist declares, "there is forgiveness with Thee, that Thou mayest be feared." (Ps. 13 v. 4). Forgiveness of sins and justification are inseparably united, are made clearly identical in the declaration of St. Paul to the multitude in Antioch of Pisidia, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses." (Acts 13, 38-39). This forgiveness of God, free, full and perfect, the non-imputation of sin, the blotting out of our transgressions (Isa. 43, 25), this is the essence and the blessedness of justification. Blessed is he whose transgression is forgiven, whose sin is covered, Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." (Ps. 32, 1-2). "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." (2 Cor. 5, 19.).

Thirdly: In the act of justification, God imputes to the forgiven sinner, the perfect righteousness of Christ.

"The Lord is gracious and merciful," and this mercy is abundantly extended unto the penitent sinner. He graciously forgives his sins, blots out all his transgressions,

imputes not unto him his iniquities, declares that there is now no condemnation unto him, that he is free in Christ. But this is not all. He also clothes him in such a garment as fits him to enter into the presence of those to whose company and association his justification admits him. The filthy rags of selfrighteousness, in which he had clothed himself, are taken away. But he is not left naked. He is clothed again in the most glorious garment ever prepared for man, even in the perfect, spotless garment of Christ's righteousness, which He hath prepared for all men, by His holy life and bitter sufferings and death. Clothed in this garment from the King's wardrobe, the erstwhile beggar and outcast becomes a son, a prince, an inmate of the King's palace, a guest at the wedding of the King's Son. In this act of justification, that which was our own and our ruin, is taken away, even sin and condemnation, and that is imputed to us which was not our own, and which is our life and salvation, even "the righteousness which is through faith in Christ, the righteousness which is of God by faith." (Phil. 3, 9). "Abraham believed God, and it was accounted unto him for righteousness. Even as David also described the blessedness of the man, unto whom God imputeth righteousness without works. Now it is not written for his sake alone, that it was imputed unto him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and raised again for our justification." Rom. 4, 3, 6, 23-25. Thus we learn "that Christ is our righteousness, and that too, not according to His divine nature alone, nor yet according to His human nature alone, but according to both natures." Augs. Conf. 629. But lest we make our subject tedious rather than instructive, we will pass to the next chief feature, namely,

IV. THE CAUSES OF JUSTIFICATION.

The Lutheran Church, faithful to the teachings of God's Word, confesses and teaches that there are but two causes of justification, namely, *the grace of God, and the*

merits of Christ as is clearly stated by St. Paul, Rom. 3, 24. "Being justified freely by His grace through the redemption that is in Christ Jesus." Here we learn that

The first cause of our justification is the grace of God.

God declares, Prov. 17. 15, that he who justifieth the wicked is an abomination unto Him. But we have already shown that God justifies the sinner. Does this, then, bring God under the condemnation of His own word? Many think that it involves us in this very contradiction, and absurdity, and therefore, without consideration, reject every thought of the sinner's justification. But, nevertheless, we adhere to our proposition that God justifies the sinner, neither do we dishonor God by teaching that He does what His own words condemn. God justifies him who, of himself, hath no righteousness, because he hath been redeemed by the righteousness of another, even Christ. He who is condemned to life imprisonment because he owes an enormous debt, is given his liberty for life, because another has paid that debt, and God himself hath provided that One who hath redeemed us, who hath paid that debt. To this act of mercy, for such it certainly is, God was moved *alone by His love* for fallen man. This is evident from three points of view, namely, from the condition of the subject of this mercy, from the sacrifice which it involved, and from the words of the Author concerning His motives. This Redeemer was provided for man, not for man as God created him, but for man as ruined by Satan. Man, deceived by Satan, disregarded God's Word, and sinned against God, cast away the image of God, received the image of Satan, gave up his liberty and sonship, and became a prisoner and a slave. He thus forfeited every claim to the favors of God, either as a matter of justice, or of love. In this fallen and ruined man God finds nothing either lovable, or meritorious, and yet God loves him, and prompted by this love, and by this love *only*, sought and wrought his deliverance.

Notice also the character of the sacrifice required for our redemption. Neither silver, nor gold, nor gems could

purchase our release. "A thousand worlds were all too poor." Nothing less precious than the blood of God's own dear Son could serve as a sufficient ransom, and yet God so desired our salvation that He withheld not even this fearful price, but freely delivered Him up for us all. Who could imagine a motive sufficient to induce this sacrifice, other than love? Surely none.

But we have still one other reason for saying the grace of God is the first great cause of our justification, and that is, *God himself assigns this, and this only as His motive.* God himself has the first and the best right to say what prompted Him to justify the sinner, and He tells us plainly that it is His love. In John 3, 16, it is written, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The Apostle Paul declares, Rom. 5, 8. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Again we read, 1 John 4, 9. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him." This same thought is also clearly expressed in the Augsburg Confession, Art. 4th. It is taught further, that we can not obtain righteousness and the forgiveness of sins before God by our own merits, works, and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for His sake our sins are remitted unto us, and righteousness and eternal life are bestowed upon us. For, God regards this faith and imputes it as righteousness in His sight, as Paul says, Rom. Chapt. 3 and 4.

The second cause of our justification is the merits of Christ.

Notwithstanding God's infinite love for us, He could not justify a single soul in violation of His Word in which He declares "The wages of sin is death." Rom. 6. 23. There must be a sure and certain ground upon which God

can justify the sinner, and still be just Himself, and this ground is found "*through the redemption that is in Christ Jesus, whom God hath sent forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God, to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.*" Rom. 3, 24-26. The transgression of the law is sin, and the wages of sin is death. All have sinned. How then shall any escape that death? How can let one go free, and yet be true to His word? It is because the full penalty of every transgression has been paid. This has been done by our Lord Jesus, not for Himself, but for us, for every member of the human race. He is declared to be our Atonement, our Ransom, our Propitiation, our Mediator, our Redeemer, our Savior, our Substitute, and all this He is, for He has fully performed the office and work which each of these titles imply. He fulfilled all righteousness, *for us*. He lived without sin, yet died the death of a sinner, suffered the penalty of sin, though without sin, that we sinners might have that with which we can answer the accusations of the law, that God the Father might justify us, and still be just Himself, might grant the sinner life, and yet be faithful to His word, "that we might be made the righteousness of God in Him." In the life and death of Christ the irreconcilable are reconciled. Here "mercy and truth are met together, righteousness and peace have kissed each other" Ps. 85, 10. Not in man, but *alone* in the love of God, and the merits of Christ do we find the cause and ground of our justification. Not for the sake of sinful man, but for the sake of the righteous Son of God, is the sinner justified. Will any say this is not a sufficient ground? Who will say our justification is a violation of justice? "Who shall lay any thing to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand

of God, who also maketh intercession for us." (Rom. 8, 33-34).

(To be continued.)

SOME OBSERVATIONS ON LUTHERAN POLEMICS

That the Church must conduct polemics against those who deviate from her in doctrine or practice is true beyond a doubt. It must be done, ungrateful though the task may be. Leaving the manner in which it is done out of the question for the present, it may also be added that it can be and sometimes is over-done. There is too much of a thing good in itself, and the cause of truth is only injured thereby. But we must have some of it, and this not only over against other Christian denominations, but also over against unfaithful Lutherans. If these have fallen into false doctrine, or engage in unscriptural and unlutheran practice, we owe it to the truth, to the world, to ourselves, to testify against this in every way open to us—from the pulpit, in conference and synod meeting, and through the religious press. Of the Scripture commands for polemics we need not speak here; they are known to all Lutherans. According to God's Word we must contend earnestly for the faith once delivered to the saints.

What is the purpose of theological polemics? None is more important than to seek to win for the truth those who are in error, and to work toward a possible future union on the basis of uniformity in doctrine and practice. This should always be kept in view, and should help to determine the spirit in which the controversy is conducted. Again, our people must be warned against embracing the errors in question, which are especially dangerous because offered under the name of our Church. We must show our reasons for holding aloof from these other bodies and refusing to unite with them. We have a controversy with those Lutheran bodies, which have departed from the Lutheran con-

fessions in points of doctrine, and with those, which are lax in upholding true Lutheran practice. What makes the controversy acute is the fact that the territory of these is co-terminous with our own, and so occasion for religious polemics is continually present.

But this granted, the double question arises: How is such polemics carried on by the Lutheran Church? and How ought it to be carried on? It seems to me that very often the former question must be answered in a way that brings shame and sorrow to the heart of an earnest Christian. A few years ago the following appeared editorially in *The Lutheran Standard* with regard to many writers in one great division of our Church:

“We wonder whether the —— are aware that the tone of all their German writings against those with whom they do not agree is such as to disgust rather than to win the erring. To judge from the supercilious style which they almost invariably employ, one would suppose that they do not wish to win anyone from the outside, but to make fanatical zealots of all on the inside of their synod. This superciliousness is always in evidence whether they are writing about the pope at Rome or the Iowa Synod, the Presbyterians or the General Council, the Methodists or the Lutherans in Germany. It is a pity that men who deserve so well of the Lutheran Church should be so repulsive in their attitude toward others. They have learned much, but they have not learned how to win an opponent.”

A visitor from Germany, Missionary H. Harms, attended some meetings of a free conference, called to discuss doctrinal differences between different Lutheran bodies. He noted to his surprise and sorrow how the one part received the speeches or remarks of the other with much laughter and mockery, and how at the insistence of this same part the sessions were opened and closed without prayer or devotional services. The other participants were not responsible for either of these things, and heartily disapproved of them.

These conferences, just referred to, have recently been

discontinued, because the one party in the controversy claimed that the bitter tone of the polemical writings and dealings of the other side was such that no good could be expected from a continuance of the meetings. That such a reason should have been advanced without some ground is incredible. Sad to say, these others could only retort that the conduct of the controversy on the part of the complainants had been much more unseemly than on their own part, but could not truthfully assert that they were entirely innocent in the matter. The fact is some bodies may be much worse than others, but it would be hard to find any entirely blameless. The lax synods accuse the conservative ones of conducting the controversy with themselves in an uncharitable manner, and with some ground, but they, too, at times show hasty and bitter judgment over against those who abide strictly by Lutheran principles, and for this very reason. The same criticism applies, indeed, to sectarian prints, also those representing the most liberal theology possible. When *The Independent*, for example, was informed that even the General Synod of our Church regarded the Augsburg Confession as its rule of faith, it rejoined with what can only be called a sneer: "If so be, so be it." But we shall confine ourselves to inter-Lutheran polemics. To any reader of past and current Lutheran publications it becomes evident that the charge of bitterness, rancor, unfairness, rash judgment, the use of personalities, sarcasm, ridicule, invective, and innuendo, the impugning of motives, the exaggeration of faults, the disregard of extenuating circumstances, and silence with regard to the good and commendable can be laid against a great many of them, especially the German ones.

Is anything gained by this kind of thing? Does the heated style of controversy do anyone any good? As was said above in the quotation, it is certainly not calculated to win an opponent, which is one of the chief ends in view in carrying on such discussions. He will be led to think: The true doctrine cannot be held by those who employ such methods in its defense, or: If orthodoxy and strict confes-

sional practice conduce to the development of that kind of a spirit over against those who differ even ever so slightly, I want none of it. And who can blame him very much for coming to such conclusions?

It does not impress the non-Christian or non-Lutheran world with anything like respect for the position held. On the contrary, it inclines them to that of the opponent, or if both sides are equally violent in their polemics, it causes non-participants to be confirmed in their disregard and contempt for all true Lutheranism. In the controversy just referred to, where the conferences have been interrupted, what a triumph it would have before the whole Lutheran and Christian Church if the one side had refrained entirely from bitter polemics!

It adds nothing to the firmness with which one's position is held by one's own adherents. On the contrary, it is a distasteful and unwelcome thing to many. It may cause some to conclude that if their cause requires to be bolstered up by unworthy tactics it is not worth defending. They may call to mind the story of the cobbler of Lyden who used to attend disputations of the learned carried on in the Latin language, and followed the debate with much interest. To a friend who inquired how he found any diversion in a dispute which he did not understand at all, he said that he could always tell which side was getting the worst of the argument by the way in which its champions would wax louder and more violent in their utterance.

I cannot see how bitter or personal polemics in religious controversies helps anyone except Satan, to whom no condition of affairs could be more pleasing than this, in which the Church, which of all he fears the most, is not only seemingly hopelessly divided against itself, but is also afflicted with those, who, by the tactics referred to, widen the clefts instead of drawing them together.

I would not accuse any Lutheran writer of doing this wilfully or consciously. No doubt all consider that it is simply zeal for the truth that causes them to use what is in their estimation only necessary severity and emphasis. But

unconsciously there is, it seems to me, sometimes behind the controversialist the desire for retaliation, or it may be, pride in seeing the products of a caustic pen dripping scorn and sarcasm set forth on the printed page and the satisfaction found in winning the plaudits of similarly disposed associates.

But our opponents use this kind of bitter polemics. Must we not reply in kind, else they will think we are weakening in our position? Yes, if it can be shown that the precepts of Holy Writ, "Recompense to no man evil for evil," and, "Not rendering evil for evil, or railing for railing, but contrariwise blessing," apply to every other field of human conduct, that of religious controversy alone excepted. Until that is done, let us observe those precepts and leave the results to the Lord who so taught us.

But did not the Savior Himself use most severe and denunciatory language in rebuking false doctrine and evil practice on the part of the Pharisees and scribes? True, but it will be granted that there is a world-wide difference between these outspoken enemies of Christ's cause and our Lutheran brethren, who in most points are defenders together with us of the same truths, and are still in error, as we are convinced, with regard to others. Besides, let us remember that Jesus, according to Matthew, Chap. 23, gives in one of the names He applies the justified ground for His severity: Hypocrites. If our opponents were that there would be more ground for using language as severe as that of Christ. But it would be most uncharitable to assume this. The Missourian writer is just as firmly convinced that the doctrine of predestination he defends is that of God's Word as is the Ohioan or the Iowan. The General Synod man sincerely thinks he honors God and serves Christ by the syncretism he practices just as truly as a member of one of the conservative bodies thinks the contrary. It is true the sincerity of one's views does not diminish their danger and harm if they are erroneous, but it does call for a different kind of treatment from that accorded hypocrites. Read in

Matthew 22 how our Master dealt with the Sadducees, how with calm objectivity He refuted their doctrinal error.

But says the upholder of bitter polemics, see how Martin Luther "went for" the pope and the Calvinists and so on! Here again be it said that those with whom we dispute within the Lutheran Church of this country are neither Roman Catholic or Calvinists, although some leaders in one great camp have made utterances that indeed have a Calvinizing tendency. The doctrinal gulf between the most conservative and the most sectarianizing bodies of Lutherans is not so great as that between the latter and the various Protestant sects, to say nothing of Rome. Besides, I make bold to say that Luther (whom none would claim to have been infallible or sinless) is not to be our model in the regard under consideration, because he sometimes went too far and was unnecessarily violent in controversy with those who differed with him. And where he thought the difference was not so great and there was possibility of its being removed, he could be mild, too, as we see from the Marburg Colloquy and the Wittenberg Concord. This is pointed out in Krauth's *Conservative Reformation*, pp. 138-140.

We are celebrating this year the 400th anniversary of the birth of the great hymn-writer and confessor Paul Gerhardt. While willing to suffer anything rather than be bound even by an implied promise to refrain from refuting and reproving all error, especially that of the Reformed, it was still conceded by all, even the Elector and his advisers, that he had always done this with mildness and moderation.

The writer is pleased to remember, too, that none of his theological teachers, two of whom, Doctor Loy and Doctor Stelhorn, have been so prominent in the controversies with lax or doctrinally erring synods, has to his knowledge ever defended the truth by speech and pen in any other way than with dignity and charity.

But to speak in the positive now, what rules should govern us in our polemical discussions and writings? They can be summed up in one word of the apostle Paul, which serves as a motto for our Lutheran Standard, in whose

pages it is also, as a rule, thoroughly observed. This is: Speaking the truth in love. What is necessary is that love toward the opposing party which is included in obedience to the Eight Commandment, which requires that we should excuse our neighbor, hence also opponent in controversy, speak well of him, and put the best construction on everything.

It seems to me that obedience to this command of love would eliminate every vestige of personality in religious discussions and assure that they be conducted with an eye simply to the teaching involved, leaving the men out of consideration. "*Rein sachlich*" should be the watchword, objectivity should be aimed at from either side. What a sad commentary upon the weakness of human nature even among Christian theologians, that, as the history of the last 25 years shows, a controversy over one of the deepest, most difficult and recondite of doctrines should ever have led to personal incriminations! Certainly in the future anything of this kind should be scrupulously avoided.

In accord with this same principle, those who discuss doctrinal differences would confine themselves strictly to the points at issue. There is considerable truth in the assertion recently re-emphasized in Professor James' of Harvard lectures on Pragmatism that "nine tenths of the bitterest disputes are really about definitions. When one faction loudly asserts that a certain thing is so, and another as loudly proclaims that it is not, the trouble usually is that the two sides understand different things by the word or phrase in question." This trouble undoubtedly makes itself felt, to some extent at least, in religious disputes. Both sides spend much time and effort in destroying "straw men" which their opponents disclaim and whose introduction simply confuses and embitters all participants. St. Paul is thinking of something of this kind when he directs that religious teachers "strive not about words to profit, but to the subverting of the hearers." 2 Tim. 2, 14. Philippi says in the introduction to his Symbolik that in the presentation of opposing confessions all misrepresentation, distortion, or

false deduction should be avoided. But it seems to me that even where deductions are made or conclusions drawn from a certain position which seem to those who make them true and inevitable, charity still requires that they be presented as deductions and not as the teaching of the opponents. Thus it is rightly resented when members of one Lutheran synod declare of another that it teaches that salvation is not by grace alone; but it is equally unfair to represent the first body as teaching that "according to God's counsel and will only a few of mankind are to attain the heavenly riches, that for the great majority the way thereunto is not only unsafe but altogether impassable." This may be a legitimate deduction from the errors that have been proclaimed, but is not among them, and would be as indignantly repelled by the defenders of said erroneous position as by their critics.

Fairness toward those who differ as to practice also requires that when accusations of irregularity are made this be only done after other means of having it corrected without bringing the matter before the public have failed. Charity demands that the latter procedure be only the last resort and then but reluctantly used. Matthew 18 applies here. When that resort is used, certainly nothing but ascertained facts should be made the basis of representations—that would seem to go without saying. Yet I recently noticed on one page of a Lutheran journal two most caustic criticisms, one founded on a "*wohl*" and the other on a "*wahrscheinlich*." It must not be forgotten that newspaper reports, even those found in other religious papers, do not always furnish reliable facts, or only very distorted and defective information. Here charity dictates: Withhold criticism; *Audiat et altera pars*. We are to excuse our brother as well as reprove him, and put the best construction upon his action, bad though it may seem. Thus there was a manifest lack of charity in the way in which the Lancaster case, which acquired so much notoriety throughout the Lutheran Church in this country, was hastily proclaimed to the worldly periodicals of other synodical relation. There was circumstances in that case which, while they by no means

justified the action in question, did extenuate its guilt; and fairness, charity, brotherly kindness required that the should also have been told in the first place.

“Charity hopeth all things, believeth all things, endureth all things.” It would often seem as though such charity were not a strong factor in religious journalism. For, example, another body that has not been noted for consistent Lutheran practice passes a resolution making for betterment in that direction: in comment a writer expresses doubt as to its being carried out. Is there an exceptional case of bold defence of the truth in practice to be reported, instead of congratulating the body to which the defender belongs and urging his colleagues to follow his example, the isolation of the case is made most prominent and the conviction expressed that the example will do little or no good.

But what is not only uncharitable, but also liable to expose the offender to ridicule is the all too common practice of the “pot’s calling the kettle black,” to speak proverbially. No doubt, there does not exist a Lutheran synod, among whose members things which are deplored by the rest and yet cannot be prevented sometimes occur. The paper of some other synod hears of these things and gives them a “write-up,” rebuking them as if such things never occurred among its own constituency, and as though the body to which the offender belongs were responsible for the matter and equally guilty with the principal in the case. Action of this kind has come under my notice within recent years in regard to the presence and toleration of secret societies, worldly amusements, and so on, and in regard to the transfer of congregations on grounds that did not seem valid to the body deserted. What should be done in cases of this kind, if they are referred to, is to rebuke the evil itself, but take it for granted that it is not condoned by the body where it occurs; and to encourage its members as well as one’s own to do what they can to overcome these common inconsistencies and hindrances to the work of the Church.

In short, it seems to me we need in the Lutheran Church more charity toward each other. Speaking the truth and its

defense are often emphasized; let it not be forgotten that it is to be spoken in love. We who are called to teach, and especially those whose teaching is given to the general public, should observe the words of our Lord through St. Paul: The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 Tim. 2, 24-25.

A YOUNG PASTOR.

SERMON ON II TIMOTHY, 2, 3.

BY REV. G. J. TROUTMAN, A. B., CIRCLEVILLE, O.

Dear Brethren in Christ:

After years of arduous toil in college and seminary, you have finally completed your theological course. The teachers, at whose feet you have sat for a number of years, have by their recommendation declared to the church, that as far as man is able to judge, you are mentally and morally qualified for the office of the holy ministry. We congratulate you on this happy and solemn occasion and heartily welcome you as co-workers in Christ's Kingdom. The Lord, through the divine vocation extended by the church, has not only called you into the gospel ministry, but has also designated the specific field for your ministerial activity. You have learned from the Bible, church history, and observation, that every field has been taken possession of by the enemy, who has firmly intrenched himself in the world and the flesh and makes strenuous resistance. Through the call in your possession, the great Captain, Jesus Christ, has selected you to marshal the host of the Lord's people, and lead and direct the fight, at a certain place against this enemy of God and man. Thus the necessity of applying to yourselves the exhortation of Paul to Timothy: "Thou therefore endure

* Preached at the Theological Commencement at Capital University June 10th, 1907.

hardness as a good soldier of Jesus Christ." The apostle does not present the work that Timothy is called upon to perform as easy, agreeable to the flesh, and always encouraging, but plainly states that it will entail difficulties, and discouragements to fight the battles of the Lord. These words of the apostle Paul are applicable to every individual Christian, but they have a special significance for ministers of the Gospel. Let us, therefore, consider as our theme this evening the words of the great apostle:

ENDURE HARDNESS AS A GOOD SOLDIER OF JESUS CHRIST.

In order to endure hardness as a good soldier of Jesus Christ it is necessary that you keep in mind the stupendous issues involved in this spiritual warfare. A good soldier will not enlist in the army simply to flaunt about in the glittering paraphernalia of war; or in order to obtain the small remuneration received for such service; nor for the reason that he is anxious to engage in a bloody fray; but he joins the army because he realizes that there are vital issues at stake, principles upon which depend the welfare of his country, his people, his home, and his life. Thus being convinced of the gravity of the situation, he earnestly contends for the cause which he prizes so highly. So, dear brethren, you, as good soldiers of Jesus Christ, must constantly keep in view the stupendous issues involved in the Christian warfare; namely, the salvation of souls. The salvation of your own soul. The salvation of those souls entrusted to you in your call. Also the salvation of those souls who are not yet enlisted in the army of the Lord.

The minister of the Gospel must not, in his enthusiasm for the church, lose sight of his own soul's salvation. This fact seems so self evident that it may appear preposterous to make mention of it. That there is danger in this direction is apparent from the statement of Paul who said: "I therefore so run not as uncertainly: so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." 1 Cor. 9, 26-27. In:

the Acts of the Apostles we read: "Take heed unto thyself and unto the flock over which the Holy Ghost has made you overseer." In the pastoral epistles the minister is commanded: "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4, 16. It is possible for the pastor to read, explain, and preach the Word, and thus break the bread of life for others, yet starve his own soul. He may pray for his parishoners, yet neglect to pray for his own spiritual welfare. He may urge others to repent of their sins and partake of the Lord's supper yet neglect to repent and participate in this sacrament himself. A pastor's official duties are liable to become formalistic unless he be constantly on his guard. Do not think that because you are a minister of the Gospel, and daily occupied with holy things, that you are thereby rendered immune against the attacks of satan. The devil had the audacity to tempt Christ, and he will attack you. Heed the earnest warning of your Captain, "Watch ye and pray, lest ye enter into temptation, the spirit truly is ready but the flesh is weak." Therefore, let him that thinketh he standeth, take heed lest he fall." Thus, dear young brother, do not lose sight of your soul's salvation.

Another vital issue involved in this warfare, is the salvation of those souls entrusted to you by the call. You, as a soldier of Christ, have been commissioned to lead and direct the people over whom the Holy Ghost has made you overseer. A grave responsibility rests on you. You, to a certain extent, will be held responsible for every soul in your charge. Meditate upon the word of God written in the third chapter of Ezekiel: "Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest them not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and

he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." A leader of God's people has need of a position of the self sacrificing and patriotic spirit of Moses, who prayed for faithless Israel: "Yet now if thou wilt forgive their sins: and if not, blot me, I pray thee, out of the book which thou hast written." Ex. 32, 32. You need keep in mind the probable over-wrought zeal, but ardent love of the apostle Paul, who wished "That he might be accursed from Christ, for his brethren, his kinsman according to the flesh." You need to be imbued with a portion of the vital spirit of Christ, who wept over the sad condition of His people and broke forth in those lamentable words: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stoneth them which were sent unto you, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not!" Then you will not neglect your parishoners, but for their sake endure hardness as a good soldier of Jesus Christ."

There is still another vital issue that will claim your attention as a good soldier of Christ; namely, the salvation of those souls who are not enlisted in the army of the Lord, but are under the dominion and sway of the enemy. Such persons are found in every community and their souls are of intrinsic worth. Unless these individuals are rescued from the dominion of evil they will be lost, lost forever. To rescue these poor mortals from their deplorable state will entail many battles, much hardship, and frequent discouragements. You are commissioned to do this work, and that much good can be accomplished, mission activity and mission success clearly illustrate. Therefore do not neglect this important issue, even though you have been called to serve a self-supporting congregation.

II. A good soldier of Jesus Christ will contend valiantly. If an individual is to fight intelligently and valiantly it is necessary that he undergo discipline. The recruit is not immediately placed in the thick of the battle, but is first drilled in the requirements of army life, and this drilling:

continues as long as he remains a soldier. So, dear young brethren, you as students have undergone mental and moral discipline in order to be equipped for spiritual leadership. This discipline must not cease if your usefulness is to continue and increase. Oratio, meditatio, and tentatio are essential to success. It will be necessary for you to pray without ceasing for yourself and those over whom the Holy Ghost has made you overseer. You need to "study to shew thyself approved unto God, a workman that needeth not be ashamed rightly dividing the word of truth," then you will not reach the "dead line" before or at the age of fifty. You need trials and tribulations to strengthen your moral character to enable you to "endure hardness as a good soldier of Jesus." Therefore, fellow workman, do not neglect discipline.

A good soldier of Christ must contend valiantly with the weapons furnished by the Captain. These weapons are not of human invention, but of divine origin. No other armor will prove effectual or efficient. Ministers, instead of using the sword of truth, which is the word of God, sometimes substitute science, reason, philosophy, worldly wisdom, and depend upon their eloquence for efficiency. Now, science is important and by no means to be despised, but with it you can never overcome Satan, man's bitter enemy. Reason has its legitimate sphere, but is incapable of liberating man from spiritual bondage. Philosophy is useful, but totally inadequate as a means of regeneration. Wisdom is to be sought, but of itself can never justify or sanctify. Eloquence is a gift to be cherished but is not a power unto salvation. These weapons are as ineffectual in a spiritual battle as pop guns would be against a formidable army. We soldiers of the cross must use the Word and Sacraments, the weapons furnished by the Captain of Salvation. And if we use these weapons diligently and obey His command implicitly we will and must conquer.

A good soldier of Jesus will endure hardness, and contend valiantly at the place his Leader has stationed him. He will not be looking continually for a different post, a pro-

motion to an easier or more popular place, where he will obtain better remuneration, but will stick to his post until ordered elsewhere. We soldiers of Jesus must not allow ourselves to be unduly influenced by the restless spirit of the times, and the inordinate desire for popularity and wealth. To be pitied as well as chided is the man who every year or two longs for a change, and always looking for something easier or better, and thinks his abilities are not being recognized. If God wants you in another field, He will find you, as he found Joseph in Egypt, Moses in Midian, Daniel in Babylon, Paul in Damascus, Luther in the monastery. Thus stick to your post until the great Captain releases you and orders you elsewhere.

III. A good soldier of Jesus Christ will be loyal. A good national soldier will be loyal to his country, and the form of government which the flag represents. If necessary he will give his blood, yea, his life in defense of the nation and her institutions. So a good soldier of Jesus will be loyal to the cause of Christ. He will exalt and defend Christianity at all hazards. We are sorry to be obliged to acknowledge that not all ministers of the Gospel are loyal to Christianity. They have surrendered some of the vital principles of the Christian religion by placing Christianity on the level with, or only a little above, Judaism, Buddhism, Mohammedanism, Rationalism, and have thus become traitors to Christ, and by their surrender to the enemy they have made the battle more difficult for the true soldier of the cross.

You, as a leader, should be loyal to the true Church of Christ. This church, we are convinced, is the great church of the Reformation, our dear Lutheran Church, which teaches the Word in its purity, and administers the sacraments according to their institution. This church has a great mission to perform, and you, as ministers of the Gospel, can assist her in fulfilling this important mission. While all around us there is a weakening and wavering on some of the fundamental doctrines, the Lutheran Church, where she has remained true to herself, still stands where her champion stood, squarely on the word of God. Higher

criticism, rationalism, skepticism, materialism, and all other kind of isms has not been able to shake her faith in the Scriptures. And it behooves you as a minister of the Gospel to be loyal to this great church of the Reformation.

This loyalty will also require that you hold fast to sound Lutheran doctrine and consistent Lutheran practice. Not all who bear the honored name Lutheran have done this. It is to be deplored that this great church of the Reformation is so divided; that it can not present a united front, and with one solid phalanx go forth to meet and defeat the enemy. It is too bad that there is so much warfare within the pale of this church and it becomes necessary to use the sword of truth against Lutherans who are unsound in doctrine and practice. Some are camping upon and defending Calvinistic soil. Others have allowed themselves to be influenced by sectarianism and are sacrificing vital doctrines. While many have not the moral courage to take a stand against false unionism, sectarianism, and secretism. You, as a good soldier of Jesus Christ, have an opportunity to manifest your loyalty and we have reasons to believe that you will.

IV. A good soldier of Jesus Christ is absolutely certain of victory. A soldier in the national army is not always certain of victory. He may or he may not conquer. But you, who are called to lead the people of God, and with them to fight the battles of Jehovah, can be absolutely certain of final victory. All you need do is to follow your Captain, conscientiously obey His commands and zealously use the weapons He has furnished assiduously, and you will conquer. That does not mean that you will be able to rescue every soul in your charge from the domination of the devil, or succeed in eradicating every evil of body and soul. No man of God was able to rescue every soul entrusted him. Among Christ's disciples there were apostates, and you will doubtless have some sad experience along this line. But Christ, our Captain, conquered sin, death and the devil and we become victors in and through Him.

The world may not regard you as a conquerer. It may

criticise your office and work, and pronounce it a failure, but that need not disturb a soldier of the cross. What the world regards as success God may regard a failure. And what is a pronounced victory in the Lord, may be looked upon by the world as a surrender. What God requires of you as ministers, is not Ciceronian eloquence that is able to sway the multitude. Not great worldly wisdom that will astonish the educated. Not great popularity as a preacher. Not that you add thousands to the church, or build magnificent edifices; but that you be found faithful. "Moreover it is required in stewards that they be found faithful." That you "endure hardness as a good soldier of Jesus Christ." How consoling for a faithful pastor.

Of course you are aware that this power to conquer must come from above. You cannot by your own reason or strength believe in God and come to Him, much less could you bring others to Christ by your own ingenuity or skill. This power comes from Jesus Christ, the Great Captain of Salvation. He must give you the proper insight into those vital issues involved in the spiritual warfare. He must give you wisdom, strength, and courage, to properly use the weapons and contend earnestly for the truth. He must make and keep you loyal to Lutheran doctrine and Lutheran practice. He must give you the final victory. This He will do, for He has promised. Go forth, dear brother, and we wish you abundant success. "Fight the good fight of faith." "Endure hardness as a good soldier of Jesus Christ." And when the battle is over and you are mustered out of service here below, the Great Captain will say: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Amen.

COMMUNION UNDER ONE KIND.

(Communio Sub Una Specie.)

BY REV. WALTER E. TRESSEL, A. M., FREMONT, O.

Of the churches which call themselves Christian the Roman Catholic church is most to be feared. Her large numbers, her splendid organization, her long history and her experience in many a conflict, with the confidence begotten of such experience, if enlisted in the cause of truth and righteousness, would achieve wonderful things for the relief of sinful men and would contribute mightily to the praise and glory, among men, of the divine name: dedicated to the propagation of gross error and superstition, these forces, coupled with principles and methods of practice which scruple at nothing in order to attain the desired end — Rome's glory and supremacy — make Rome a foe to be dreaded. It is not to be questioned that error in any form and in any place is a thing to be feared and hated and fought against: sectarianism, however large or small the falsehood for which it stands, however strong or weak its equipment, dare not be ignored. Yet it may be asked: Do we estimate properly the strength and the resources of Rome, and are we equipping ourselves so as to meet, not only the attacks of smaller and less disciplined forces, but also the determined and vigorous onslaughts of that vast, well-organized army whose captains are ever alert and whose headquarters on the Tiber are a centre of ceaseless activity looking to the extinction and annihilation of Protestantism?

In an ably-written series of articles, contributed to "The Lutheran Church Review," and entitled "The Sacrament of the Altar," C. Armand Miller, D. D. particularly addresses himself to a consideration of "the Reformed antithesis." He adds: "The Roman doctrine is not the one against which we or our people have frequent occasion to defend ourselves." We are willing to admit that there is much truth in this statement. We Lutherans, at least

in many communities, do not come much into contact with Romanists: we hold each other, socially and otherwise, off at arm's length. We avoid discussion with Romanists. Sometimes we keep out of the way, or, when attacked, remain silent, because we fear to incur the well known enmity of Rome's adherents. Possibly, too, our people are not always so well armed as they might be to repel and render harmless the Roman attack. But this is not a time for silence. Whilst we prepare to defend ourselves against certain Protestant sectories, let us not neglect to arm ourselves against that far more dangerous foe, the Church of Rome.

Here in America, "that Paradise of the sects," as Matthew Arnold calls it, some great conflicts between truth and error have already occurred; but greater battles than any which our history records are to be fought in the future. The combatants in the great religious struggle will be the churches which most perfectly represent the anti-thesis between truth and error: when the arena has been cleared for the mighty duel, the Lutheran and the Roman churches will be disclosed to view as the opponents.* Matthew Arnold foretold something of this sort. In his essay entitled, "A Last Word on the Burials Bill," he wrote: "In America there are signs of reaction. . . . The multitude of sects there begin to tend to agglomerate themselves into two or three great bodies. It is said, too, that whereas the Church of Rome, in the first year of the present century, † had but one in two hundred of the population of the United States, it has now one in six or seven. This at any rate is certain, that the great and sure gainer by the dissidence of Dissent and the Protestantism of the Protestant religion is the Church of Rome." There is matter here for serious thought. William Reed Huntington, D.

*In view of all this, it is most unwise, to say the least, for some Lutheran pastors to say, as they have been heard to say: If I had to choose between the sectarian churches (other Protestant churches) and the Roman Catholic Church, I would choose the latter. "Of two evils, choose neither."

†Written, of course, in the 19th century.

D., Rector of Grace Church, New York (in essay on "The Church-Idea," p. 51), speaks of "that ascendancy in America for which Rome so patiently labors, and after which she so fervently aspires, an ascendancy than which only one other is more to be deprecated." This same writer expresses the opinion that, should Rome achieve marked success in this country, many would join her ranks, simply because the influence exerted by the glamour of success. He remarks: "We Americans have a constitutional bias towards the idolatry of success. When any enterprise succeeds, no matter how we may have hated it or opposed it in its progress, we are tempted to fall down and worship it simply because it has succeeded. Rome, with her increasing advantages, will, in the future, be very likely to secure the adhesion of that large class which sways to and fro, backwards and forwards, agreeably to the alternations of success. But let us remember" (these words are worth remembering) "that although lapse of time and change of fashions may make error respectable, they never can make error true."

Romish writers sometimes make light of Protestantism. An "ardent Roman Catholic" has said: "We gave the Protestant religion five centuries to run; three of the five are over, and before the other two have passed, the whole thing will be reabsorbed." Notwithstanding this contemptuous judgment of Protestantism (and presumably of Lutheranism in particular), we are convinced of the absolute truth of the declaration made by Dr. Krauth (*Conservative Reformation*, p. 187): the Lutheran "confessions are a wall of adamant against Romanism."* "The doctrines of

*"Gottes Wort und Sakrament nur recht gehandhabt: das genügt; damit kann die lutherische Kirche getrost der Zukunft entgegen gehen." Zur Beichtpraxis in Mecklenburg, p. 62. "Erst bei rechtem Verständnisse und rechtem Gebrauch vom Beichte und Abendmahl kann das geistliche Leben einer Gemeinde wachsen und sich kräftigen, und dadurch wird ihm das beste Schutzmittel zu Theil gegen das Andringen nicht nur der röm. Kirche, sondern auch der reformierte Lehre, der unionistischen Confessionslosigkeit. Id., p. 32.

our Church have proved themselves the most mighty of all doctrines in winning men from Rome, and strongest of all doctrines in fixing the hearts of men, as a bulwark against all her efforts to regain the ground she had lost" (Id., *ibid.*) "Without our Church, there would be, so far as human sight may pierce, no Protestantism on the face of the earth at this hour" (Id., p. 188).

It behooves us Lutherans to equip ourselves* thoroughly so as to meet successfully and victoriously the onslaughts made by Romanists on the truth of God's Word. If there has been reason to lament, as some in recent times have done, "the helplessness of Protestant apologists," may the ability and the skill of those who in future thrust and parry with the sword of the Spirit, recall those days when there were giants in the earth, when men like Luther, and Chemnitz, and Gerhard, with piety, learning, acumen, and eloquence of tongue or pen, nobly championed the cause of truth, and put to rout the serried ranks assembled beneath the black banners of soul-destroying error. That was a humiliating experience for Archbishop Whateley's clergy, when, seated about his table, they were unable to answer his arguments when he undertook a defence of Romanism and challenged his auditors to reply. Helpless to meet argument with counter-argument, they were finally compelled to ask their superior (superior in more senses than one) "to confute himself. The spectacle must have been as pitiable as it was ludicrous. The men ought to have been, as no doubt they were, heartily ashamed of themselves. Had Archer Butler been at the dinner, at least one Irish churchman would have held his own against the Primate."

*"Die röm. Kirche hat für ihre Zwecke grosse Vorsorge für die Bildung ihrer Geistlichen getroffen. . . . Weiss nun die römische Kirche für ihre uns feindlichen Zwecke die Bildung ihrer Geistlichen so gut zu gestalten, so hat sich die lutherische Kirche gemahnen zu lassen, für *ihre* Aufgaben auch *ihrem* Geiste gemäss die bestmögliche Vorbereitung für das geistliche Amt *ihren* jungen Theologen darzubieten." — "Zur Beichtpraxis in Mecklenburg," Von einem alten Lutheraner. Pp. 48 and 49.

The fairest domains of truth have felt the blight of papal error. How has the glory of Christ's Person and Work been obscured? How has not only the Incarnate Word, but also the written Word, suffered loss of prestige and influence by reason of the ravages perpetrated on the kingdom of truth by Romish teachings and papal decrees? The mystery of the Holy Eucharist has not been inviolate. Following the development and ecclesiastical sanction of the unscriptural doctrine of Transubstantiation, came the gradual introduction of the unscriptural practice of the communion under one kind (*communio sub una specie*), a practice wholly at variance with the teaching of God's Word and wholly out of harmony with the practice of apostolic times and of twelve centuries of Christian history: a practice, furthermore, which was introduced only after most vigorous opposition made by some of the leading teachers of the church, and which, thank God! Luther and his followers repudiated. Where the human heart, laboring under the burden of sin, but longing for deliverance, and trusting solely in Christ for help, should have sweetest peace, as a result of the importation of His blessed body and blood in the Holy Sacrament, and powerfully sealed and confirmed to the soul by the "visible Word," there Rome has committed another of its acts of depredation, there Rome has been guilty of mutilating one of Christ's ordinances, and, by the withdrawal of the cup from the laity, has inflicted a "pathetic loss" on a vast company of professing Christians.

In our defence of Bible truth, in our attack on Romish false doctrine, we must ever be mindful of the old dictum, "*Fortiter in re, suaviter in modo*": bold, firm, uncompromising in our presentation of the substance of truth; withal, gentle and loving ("speaking the truth in love") in the spirit and the manner of that presentation. The observance of this excellent advice is especially difficult in our polemics over against Rome; particularly when we consider her spirit and methods. Yet, let us hope and pray, that a spirit of fairness on the part of Protestants, and the

evident desire to win men to the truth, and not merely to gain a victory in the domain of intellectual combat, may impress the hearts of not a few who now stand opposed to us, and open up the way for a better understanding of each other and of the truth of which the Lutheran Church considers herself a steward.

In the following discussion of the "communio sub una," let us bear in mind that even the priest, according to Romish teaching and practice, is debarred from the cup, when he comes to the altar merely as a communicant. The denial of the cup "applies not only to the laity, but to the *communicant*, whether lay or priestly. The priestly offerer of the *sacrifice* of the Mass drinks of the cup, in making the *sacrifice*, but when the same man approaches the table as a communicant, he receives only the bread" (Krauth, Cons. Ref., p. 621).

The foregoing words of introduction may seem rather extended, and portions of the introduction may appear a bit irrelevant to the discussion proper: nevertheless it is believed that some materials have been presented which will give occasion for and incentive to serious thought.

An attempt will be made in the subsequent discussion to give a brief history of the gradual introduction of the "*communio sub una*," and then to examine in the light of Holy Scripture the arguments advanced by Romanists in favor of this custom and practice.

(To be continued.)

DID SAMUEL APPEAR TO THE WITCH AT ENDOR?

I SAM. XXVIII 7-19.

BY REV. F. B. HAX, A. B., ASHVILLE, O.

In the section of Scripture before us we have the remarkable account of how King Saul rejected by God and besieged by the Philistines goes to seek then the medium of a witch, an audience with the dead for the purpose of determining the outcome of the approaching battle. We are

told of the still more remarkable circumstances of how Samuel, the dead prophet appeared apparently as a result of the devilish arts set in motion by Eudor's witch and prophesied to Saul that the battle would go against him, that the kingdom would be wrested from him and given to David and that both he and his sons would meet death in the conflict that was about to ensue. As might be expected this account has given rise to much disputation among theologians of all ages. The question they sought to determine was, Did Samuel really appear at Endor or did he not appear? Both views, the one affirming, the other denying that the real Samuel appeared have been supported by able champions. The three principal interpretations put upon this narrative may be briefly noted.

"The fathers, the reformers and the early Christian theologians, with very few exceptions, assumed that there was not a real appearance of Samuel but only an imaginary one. According to the explanation given by Ephraem Syrus, an apparent image of Samuel was presented to the eye of Saul through demoniacal arts. Luther and Calvin adopted the same view and the earlier Protestant theologians followed them in regarding the apparition as nothing but a diabolical spectre, a phantasm, or diabolical spectre in the form of Samuel and Samuel's announcement as nothing but a diabolical revelation made by divine permission in which truth is mixed with falsehood." (Keil and Delitzsch Com.) Thus Luther for instance says: "The raising of Samuel by a soothsayer or witch, was certainly merely a spectre of the devil; not only because the Scriptures state that it was effected by a woman who was full of devils (for who could believe that the souls of believers, who are in the hand of God and in the bosom of Abraham were under the power of the devil and of simple men!) but also because it was evidently in opposition to the command of God that Saul and the woman inquired of the dead. The Holy Ghost cannot do anything against this himself, nor can he help those who act in opposition to it." And Calvin expresses his views in these words: "It is certain that it

was not really Samuel, for God would never have allowed his prophets to be subjected to such diabolical conjuring. For here is a sorceress calling up the dead from the grave. Does anyone imagine that God wished his prophet to be exposed to such ignominy; as if the devil had power over the bodies and souls of the saints which are in his keeping? The souls of the saints are said to rest and live in God waiting for their happy resurrection. Besides are we to believe that Samuel took his cloak with him into the grave? For all these reasons it appears evident that the apparition was nothing more than a spectre and that the senses of the woman herself were so deceived that she thought she saw Samuel whereas it really was not he."

In the 17th century another interpretation was offered which was much in favor during the so-called age of enlightenment. According to this view Samuel's appearance was all a delusion pure and simple. The manner in which those proceeded who championed this view may be seen from a quotation which we take from "The Popular and Critical Bible Encyclopaedia": "Saul who was naturally a weak and excitable man, had become, through a long series of vexations and anxieties, absolutely 'delirious,' as Patrick observes: 'he was afraid and his heart greatly trembled' says the sacred writer. In this state of mind and upon the very eve of his last battle, he commissions his *own servants* to seek him a woman that had a familiar spirit, and attended by two of them he comes to her 'by night' the most favorable time for imposition. He converses with her alone, his two attendants, whether his secret enemies or real friends, being absent, somewhere, yet however close at hand. Might not one of these or someone else have agreed with the woman to personate Samuel in another room? for it appears that Saul though he spoke with, did not see the ghost (verses 13 and 14): who it should be observed told him nothing but what his own attendants could have told him with the exception of those words: "tomorrow shalt thou and thy sons be with me"; to which however it is replied that Saul's death did not occur upon the morrow,

and that the word so translated is sufficiently ambiguous, for though the Hebrew phrase means 'tomorrow' in some passages, it means the future indefinitely in others (Exod-XIII 14; Josh. IV: 6, 21; Matt. VI: 34). It is further urged that her 'crying with a loud voice' and her telling Saul, at the same time that she knew him were the well timed arts of the sorceress intended to magnify her pretended skill."

The other interpretation of this passage is that which sets forth that the real Samuel actually appeared to the witch of Endor, that he actually prophesied to Saul the things that are here ascribed to him. This view is generally accepted by the more modern orthodox commentators and it is this view which we hold to be the correct one. It certainly must be admitted by all that an unbiased and unprejudiced reading of the narrative under consideration at once leaves the impression upon the mind that the real Samuel actually appeared. There is positively nothing in the entire text that even faintly suggests that we have here to do with a delusion wrought either by man or by Satan. There is positively nothing in the text that even faintly intimates that the apparition which appeared only resembled Samuel but was not Samuel. On the contrary the whole record leaves the impression conveyed by the passage in Ecclesiasticus where in the 46th chap. 20th verse it is said of Samuel: "And after his death he prophesied and showed the king his end and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people." And one of the basic principles of hermeneutics is to the effect that a passage must be taken in its primary or literal sense unless there are weighty reasons for putting a different sense into it. And we maintain that in the case in hand there are no reasons of sufficient magnitude to justify a departure from the literal sense of this narrative which in every line leaves the impression that the real Samuel actually appeared. In studying this narrative it will be noticed that not only does the witch claim to have seen an apparition whose general appearance designated it to be the pro-

phet Samuel but the inspired writer himself throughout the account, in the 12, 14, 15, 16 and 20th verses speaks of the apparition as having been Samuel. Nowhere does he speak of a ghost, nowhere does he drop even the faintest hint that could lead us to think that the form was only supposed to be Samuel. But always and everywhere he speaks of it as a reality. Without any limitation he says: "And when the woman saw Samuel"; "and Saul perceived that it was Samuel"; "and Samuel said to Saul," etc. If now it be maintained that the apparition was a diabolical spectre or merely a delusion wrought by the woman then it follows that the inspired writer was either himself deceived or if not that, then he has been guilty of expressing himself in a very unclear, not to say deceiving manner. And in either case what would become of our accepted theory of inspiration? We much prefer to believe that the inspired historian is recording the *fact* that Samuel appeared and hence he speaks as he does.

Moreover the words spoken by the prophet in answer to Saul's question create the impression that it was really Samuel who was speaking. It is a calm, deliberative statement containing elements which preclude the possibility of its being the utterance of a mere imposter. The prophecy is made that the kingdom shall be wrested from the hand of Saul and given to David. And even if it be admitted that the term translated 'tomorrow' is ambiguous there is still the prophecy that Saul and his sons would be killed in the coming conflict and that Israel would be delivered into the hands of the Philistines. These are things which could not have been known to a mere imposter. And while we do not deny the possibility of such prophetic vision being given to Satan by God, we do affirm that such a presumption is unwarranted by the text. Again, in the 12th verse we have undeniable evidence of the reality of Samuel's appearance. It is said there that the witch "cried with a loud voice" an expression which conveys the idea of the utter consternation and dismay which seized upon her when confronted by the apparition she so little expected..

And the sacred author preceeds this expression with this other: "And when the woman saw Samuel — she cried with a loud voice." For these various reasons we believe that the real Samuel actually appeared to the witch of Endor and prophesied to Saul. And when the objection is urged that such a view as we have here set forth is inconsistent with all that we are taught by revelation concerning the state of the dead we answer, that while Scripture teaches and we believe that ordinarily the dead do not return to the earth still we dare not press that so far as to deny the possibility of God sending even one from the dead to accomplish a purpose he may have in view.

But if we believe that Samuel really appeared at Endor must we not then also admit the claim of present day Spiritualists that the dead may be called back and conversed with? By no means. For while we believe that Samuel appeared, we do not for a moment believe or grant that his appearance was occasioned by the hellish arts of the witch. We know that witches, sorcerers and all kindred spirits are an abomination unto the Lord and that their enchantments are utterly futile so far as calling back the dead is concerned. God's displeasure with those who practice the arts of sorcery is very outspoken. In Deut. XVIII 10, 11 and 12, he says: "There shall not be found among you anyone . . . that useth divination, or an observer of the times or an enchanter or a witch or a charmer or a consulter with familiar spirits or a wizard or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee." In Lev. XX 6, he says: "And the soul that turneth after such as have familiar spirits and after wizards to goawhoring after them I will even set my face against that soul and will cut him off from among his people." In the 27th verse he says: "A man also or woman that hath a familiar spirit or that is a wizard shall surely be put to death, they shall stone them with stones. Their blood shall be upon them." And in another place he gives the command: "Thou shalt

not suffer a witch to live." If now God's displeasure with all kinds of witchcraft was so great as is indicated in these citations then we cannot for a moment believe that he would be so indulgent to those who practiced such arts as to allow them to disturb the peace of his saints in heaven. Moreover the witch's amazement and utter consternation at Samuel's appearance is proof positive that she had no power to call back the saints of God and whatever satanic power she may have possessed, this much is certain, that her experience here with Samuel was so different from everything she had hitherto experienced that it filled her with horror and dismay.

No, it was not by any sorceries of the witch but by the almighty power of God that Samuel appeared v. 18. It was God who sent his prophet as a punishment to Saul and the witch. And I choose to think of Samuel having been sent either before the witch ever set her enchantments in motion or after she had done with them and found them futile. Keil quotes Schöbel approvingly as saying: "It was not at the call of the idolatrous king, nor at the command of the witch, — neither of whom had the power to bring him up, or even to make him hear their voice in his rest in the grave, — that Samuel came; nor was it merely by divine 'permission' which is much too little to say. No, rather it was by the special command of God that he left his grave (?) like a faithful servant whom his master arouses at midnight, to let in an inmate of the house who has wilfully stopped out late and has been knocking at the door. 'Why do you disturb me out of my sleep?' would always be the question put to the unwelcome comer, although it was not by his voice, but really by his master's command, that he had been aroused. So Samuel asked the same question." Edersheim in the volume, 'Israel under Samuel, Saul and David' after giving a running account of Saul's visit to the witch says in a footnote: "As will be seen, we regard the apparition of Samuel not as trickery by the woman, but as real — nor yet as caused by the devil but as allowed and willed of God. A full discussion of our rea-

sons for this view would be evidently out of place. Of two things only will we remind the reader: the story must not be explained in our modern Western ideas of the ecstatic, somnambulistic, magnetic state, nor be judged according to the standpoint which the Church has *now* reached. It was quite in accordance with the stage in which the kingdom of God was in the days of Saul." Our answer then to the question under consideration briefly put is this: Samuel really appeared to the witch of Endor, not however in obedience to the witch's call but rather in obedience to the express command of God in whose keeping he was.

NOTES AND NEWS.

BY G. H. S.

THE ISSUE IN "ADVANCED" THEOLOGY.

Nothing can be further from the truth than the claim that "advanced" theology is a legitimate development of sound evangelical principles and can be accepted without serious damage to the traditional faith of the church. The fact of the matter is that this new type of theological thought is not only something new, but is intrinsically different from the traditional teachings of evangelical Protestantism. It is not "nove" but is "nova."

Protestantism stands and falls with its two historical principles, the formal, which declares that the Scriptures are the final court of appeals in all matters of faith and life, and the material, which teaches that man is justified by faith alone without any merits of his own. These are the *articuli stantis et cadentis ecclesiae*, and both of these are irreconcilable with teachings of the critical theology of the day. In regard to the formal principle, it is almost a work of supererogation to show that for the critic the "Thus saith the Lord" in the Scriptures cannot be fully decisive. If the books of the Bible are not a revelation in the sense that they are a divinely inspired record of God-given truth, but only a literature in which are recorded the development of the

religious ideas and feelings of Israel, then the *ipse dixit* of the Word cannot settle all matters of faith and life. It is then the interpreter's duty to glean out of this mass of reports, including fact and fiction, myth, fable, *piae fraudes*, and the like, such religious truths as he may for some reason or other accept, but which he does not accept simply because it is found in these books. In perfect consistency with these views of the Scriptures modern theology rejects the "juridic" authority of the Word. It has not yet been able to agree on another principle as a foundation for its faith to take the place of the discarded Biblical, but efforts are made in this direction. Some have thought of "Christian consciousness," while the majority appeal to the "historic Christ," who is generally the Jesus of the Synoptic gospels, the Revealer of the love of the Father, without, however, the Christology of the Fourth Gospel or the Atonement of St. Paul. At most He is the great moral model and incentive, an ethical ideal, but not the Eternal Son of the Father.

Equally subversive of the material principle of the Reformation are the views of "advanced" theology. Under the spell of the "historical principle," i. e., of a more or less purely naturalistic development idea, the proposal is to return to the original Christianity of Jesus Himself. Paul is seriously in disfavor with the modern reconstructionists of primitive Christianity; his atonement theory, together with all that is presupposes and implies as to the subject of sin, the person and work of Christ, is regarded as having been added by him, and thereby he has perverted the original teachings of Jesus. It will be remembered that, in Harnack's lectures on the "Essence of Christianity," nothing gave more serious offence than the claim that in the original form of Christian faith, only God the Father, but not Jesus Christ, had a place and a part. And yet Harnack is not even the worst of these innovators. He chides those who call Paul a "corruptor" of the Christian religion. But the judgments of modern Theologians on Paul are interesting reading. Dr. Wernle, of the University of Basel, declares that Paul did not know the Jesus of the gospels, and that by the

emphasis he put upon the facts of the death and the resurrection of Christ, and by the manner he interpreted these, he had perverted the original gospel.

This type of critical thought is being vigorously developed in the interests of the new theological method, the *religiösgeschichtliche*, which seeks to explain even the mysteries of the New Testament as direct or indirect results of the influence of heathen religious thought. Professor Gunkel, of Berlin, in his recently published work, "Zum religionsgeschichtlichen Verständnis des Neuen Testaments," is quite confident that he has proved that even that miracle of miracles, the resurrection of Jesus, found its way into the Christian system from the faith of the Gentiles in the death and return to life of their deities. He claims that this affects only the form but not the substance of the doctrine, but admits that the Egyptians hoped as much from the resurrection of Osiris as the Christians did of the resurrection of Christ.

In this new faith Christ's role is merely that He revealed the fact to mankind that God is a loving God and is not angry on account of sin. "God's wrath" is only that future anger that will be felt when men refuse to believe in the love of God. In this sense Christ is still the "Redeemer," because he saves us from this sad ignorance concerning the real state of God's heart, and it is from this point of view that we can understand how the followers of Ritschl have been calling sin "ignorance." Probably one of the most remarkable things about this whole new school is the fact that they claim to represent not only original Christianity but also originally Protestantism, and that they reproduce the position of the real though not the "scholastic" Luther. They, indeed retain Luther's theological terminology, but discard the substance of Luther's doctrine. For this reason they are often charged with open dishonesty. The fact, however, remains that the real issue at stake in this latest phase of "advanced" theology are the cardinal principles of Evangelical Protestantism.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

OCTOBER, 1907.

No. 5.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

V.

ISAIAH IX, 5. 6. (6. 7 Am. Rev.)

Orelli, in his Commentary on the prophecies of Isaiah, states the contents of 8, 1-9, 6 in the following way: "A new *sign* of impending *judgment* and a quiet *announcement of salvation*: 1. a twofold sign of the Judgment of Syria and Ephraim 8, 1-4; 2. the judgment of unbelief, 8, 5-22; 3. the blessed establishment of the Kingdom of God by the promised Son of David, 8, 23-9, 6 (9, 1-7 Am. Rev.).

In verses 1-7 (according to the division in the American Revision) a time is promised when all the enemies of the people of God will be defeated and in consequence of this victory peace and happiness will dwell in its midst. Those parts of the country that formerly suffered the direst oppression — the northern portion, the inheritance of the tribes of Zebulun and Naphtali, later called Galilee, as also the country east of the Lake of Galilee, the scene of the greatest activity of Christ — will be the very ones to whom the Deliverer will appear first. And that will be brought about by God Himself, who will send the divine Redeemer of mankind in the form of the Son of Man. The translation in the American Revision is as follows: "And there shall be no gloom to her that was in anguish. In the

former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee (or, the district) of the nations. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the days of Midian. For all the armor of all the armed men in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor (or, Wonderful Counsellor), Mighty Lord, Everlasting Father (Heb., Father of Eternity), Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his Kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jahveh of hosts will perform this."

The child which the prophet here views as just born is the same whose conception he predicted in chapter 7. Evidently it is a *human* child. But it is more than that. This is proved by the *divine* names which the child is given and which designate it as a *ruler* without a peer. *Orelli* and others regard these names as constituting four pairs: Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. In the government of his kingdom he evinces more than human wisdom and counsel; by his extraordinary, superhuman power he shows himself to be true God; he is a Father for all times whose love never ceases; a Prince of peace who acquires and preserves true peace, peace with God, and hence true, lasting bliss and happiness, for his people. *Delitzsch*, however, thinks there are five names, dividing the two first ones, just as the text of the

American Revision does. He looks upon the Child as being called, in the first place, a wonderful ruler in every respect, and then, in the second place, especially one that always knows how to act and what to do for the benefit and welfare of his people and does not need the advice of anybody else. But evidently it is very fitting to combine the two first expressions just as the six others form three pairs; and *Delitzsch* concedes the possibility of doing so. The literal translation then would be "a Wonder of a Counsellor", a kind of expression that in Hebrew is not as common as for example in German ("ein Wunder von einem Berater"), but is also found in two other passages of the Old Testament. In Gen. 16, 12 the words translated in the Authorized Version "a wild man" and in the American Revision "a wild ass among men" literally means "a wild ass of a man"; and in Prov. 15, 20 the literal rendering of the Hebrew original is not, as the English translations have it, "a foolish man," but "a fool of a man". These passages prove that it is not against the idiom and character of the Hebrew language to combine the two first expressions forming a part of the whole name in Isa. 9, 6. Moreover this compound name well agrees with 28, 29: "This also cometh from Jahveh of hosts. who is *wonderful in counsel* and excellent in wisdom", as also with 29, 14: "Behold, I will proceed to do a *marvellous* work among this people, even a *marvellous* work and a *wonder*; and the *wisdom* of their wise shall perish, and the *understanding* of their prudent men shall be hid." In both passages Jahveh, the God of salvation who appeared in the person of Jesus Christ, is praised as proving himself wonderful in counsel and wisdom. Of course this prophecy does not say that the promised and foreseen Redeemer will be called by that composite name, just as little as the prophecy in 7, 14 means that Immanuel would be his name in this sense. To be called in Bible language very often means to be recognized, and to be treated and dealt with, as the one that bears the respective name rightly. Thus these names here designate the nature and dignity, the office and work of the extraordinary Child.

“There can be no doubt that here, already according to the original understanding of this passage” (i. e., not regarding it in the light cast upon it by the fulfilment in the New Testament), “entirely extraordinary things are ascribed to the Messiah, things that by far exceed human imperfection: divine wisdom, divine energy, divine everlasting love of a father, divine righteousness and justice together with the peace of God are ascribed to him in such terms that he himself, his own person, lifted high above humanity, appears as divine, and hence his government really is God’s government upon earth. Names that according to Old Testament consciousness only belong to God, are transferred to him purposely. This is something mysterious when we consider that at other times the prophets carefully guard the limits between the holy God and sinful man, and that especially Isaiah unceasingly emphasizes the idea that all human grandeur must fall and the Lord alone remain exalted” (e. g., 2, 11 sqq.). Thus *Orelli*. Also the Jews must concede that these names belong to God alone; but as they do not regard the Messiah as true God, they translate and explain this passage in an altogether unnatural way. For example, they say that all those names together form a sentence and thus only one name of the Child: “Wonderful things are decreed by God the Mighty One, the Everlasting Father, the Prince of Peace,” making the first expression, “wonderful,” the logical object, the second, “counsellor,” the predicate, and the others the logical subject of a sentence that is to be the name of the Child. Everybody can see that this is only an outcome and result of their embarrassment and perplexity. The same holds good with reference to another translation of theirs, “And his name is called by the One that is the Wonderful Counsellor and the Mighty God: Everlasting Father, Prince of Peace,” making the two first pairs the grammatical subject of the verb to call.

V. 6. “The government shall be upon his shoulder”: he will bear the dignity of a ruler. Compare 22, 21: “And the key of the house of David” (the authority over it) “will I lay upon his shoulder.” But perhaps we can apply here

also the common saying that there is no honor or dignity without its burden. This, at least, holds good with men; and the King meant here is depicted as a true man. V. 7. "Upon the throne of David": whose son and successor, in the most eminent sense, the Child will be. "The zeal of Jahveh of hosts": moved by it he will deliver his people from his and their enemies.

So then also according to this prophecy *the Redeemer of the human race is to be a Man that at the same time is God as to his person; and as to his office and work he is to bring peace and every blessing to his people*

ISAIAH XI, I sqq.

"Isaiah II, I sqq. stands in grand contrast with the preceding verses. Whilst the proud cedar forest of the world power lies broken down (10, 33 sq.), the prophet sees growing up out of the felled trunk of David, respectively out of the left-over root-stock of that house, a tender sprout to a stately tree, the bearer of the government of God on earth and the finisher of the kingdom of God (9, 5 sq.)." (*Orelli.*) "The thickets of the forest and Lebanon" are figurative expressions designating the great and mighty army of the world power that with its leaders and common warriors is to be annihilated (8, 34). That this prophecy refers to an individual person, and not to the God-fearing remnant of the people of Israel, which in itself could be the case in verses 1 and 2, is clearly seen from the further description following in verses 3-5 which evidently refers to an individual person, namely to a ruler or king. Verses 1-5 in the American Revision read as follows: "And there shall come forth a shoot out of the stock of Jesse, and a branch out of its roots shall bear fruit. And the Spirit of Jahveh shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jahveh. And his delight shall be in the fear of Jahveh; and he shall not judge after the sight of his eyes, neither decide after the

hearing of his ears; but with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins." *Orelli* summarizes the contents in this way: "The salvation of the future is altogether limited to a tender root of the violently humiliated, yea, razed house of David, to one personal member of it that grows up in deepest humility (as also stated 7. 15 sqq.), but rises to an unusual grandeur." The same commentator shows the connection of this prophecy with the preceding ones, as follows: "Whilst his names in 9, 5 say how this Son of David shows himself to his people and the world, 11,2 principally speaks of his internal relation to God and makes his qualities appear as effects of the divine Spirit that dwells in him. Whilst the exalted names in 9, 5 show how the true God himself appears in the world in the person of his Anointed One, the latter here in the beginning appears to us as the perfect Man and Ruler, perfect because that superhuman spirit has descended upon him in an abiding manner." So, 9, 5 speaks of the true God that has become Man; 11, 1sq. of the true Man who is in the most intimate communion with God.

The one Spirit spoken of in verse 2 is divided into three pairs. "The Spirit of Jahveh is the divine Spirit as the bearer of the whole fulness of divine powers. Then follow in three pairs the spirits that are bound together by the Spirit of Jahveh; the first pair refers to the intellectual life, the second to practical life, the third to the immediate relation to God." This is the classification of *Delitzsch*. *Orelli* has the same: knowledge, practical ability, piety. The former continues: "There are seven spirits that are enumerated from above downward; for the spirit of the fear of Jahveh is the basis of all (Prov. 1, 7; Job 28,28; Psalm 111, 10), and simply the spirit of Jahveh is the heart of all: it corresponds to the shaft on the candlestick with the seven flames, and the three pairs correspond to the six

branches proceeding from it. In this sevenfold form the Holy Spirit descends upon the second David for an abiding possession." And again he says: "*Wisdom* is the ability of recognizing the essence of things, seeing through their appearance; *understanding* that of recognizing the differences of things in their appearance. *Counsel* is the gift of forming correct resolutions, *might* that of carrying them out energetically; *knowledge* of the Lord is the knowledge that is based upon communion of love, and *fear* of the Lord is the fear that spends itself in adoration." *Orelli* takes *wisdom* as insight that is based upon the fear of God and has regard to ethical life, *understanding* as the gift of distinguishing between good and bad, which in the main is the same view as that of *Delitzsch*.

Verses 3 and 4 describe how the gifts of this extraordinary Ruler manifest themselves towards his subjects. "His *delight*" is the translation of a Hebrew word literally meaning "his smelling". Luther's rendering is "sein *Riechen* wird sein in der Furcht des Herrn." He explains this in one of his brief annotations in the following way: "His sacrifice that smells good before God and his incense will not consist, as did that of the old priesthood of the law, in external incense, but in the fear of God; that is, his prayer will take place in the spirit, John 4, 23. For to offer incense is to pray; to smell means to hear prayer." In his Short Explanation of the prophet Isaiah, published the first time in the year 1532, the translation of this sentence, however is: "Und ihn wird der Geist der Furcht des Herrn erfuellen," which certainly comes nearer to the true meaning. To smell *at* something here evidently means to have delight in it; for when a man likes to smell at a thing he certainly takes a delight in it. Hence the Revision of Luther's translation reads very aptly: "Und *Wohlgeruch*" (a pleasant smell, or, a sweet odor) "wird ihm sein die Furcht des Herrn." The translation of *Delitzsch* is practically the same. *Orelli* and *Kautzsch* have a translation that agrees with the American Revision. The well-known English theologian *Cheyne* takes smelling in the

sense of breathing and translates: "His breathing is in the fear of Jahveh." But that is contrary to the signification of the Hebrew expression. *Delitzsch* correctly explains the meaning in this way: "It is not the sense that he in and for himself delights in the fear of God, but that the fear of God, where he finds it in man, is his delight (comp. Gen. 8, 21); for the fear of God is a sacrifice of adoration that continually ascends to God. Splendid or repellent external qualities do not determine his favor or disfavor; he does not judge according to external appearances, but according to the relation to his God at the bottom of the heart."

V. 5 mentions the cardinal virtues of a true ruler as found in the Messiah, and verses 6 sqq. picture the condition of his country as that of undisturbed peace and bliss. This happy condition, however, in its complete and perfect form is to be found only on the new earth; for it is dependent on the moral condition of man, in whose general condition nature surrounding him and created for him takes part, sharing his happiness and his misery, the former to increase his joy, the latter as a punishment (comp. v. 9; 65, 17 sqq.; Romans 8, 19 sqq.). The happy, peaceful condition of nature presupposes the happy and peaceful condition of man; hence it cannot be found in its perfect form as long as sin still clings to man, even to the child of God, consequently not on this earth. This, of course, excludes all gross chiliastic ideas.

JUSTIFICATION.*

BY REV. O. S. OGLESBY, A. M., PITTSBURG, PA.

(Continued).

V. THE SUBJECT OF JUSTIFICATION.

Here we will try to answer the question, — *Whom does God justify?* From God's word we obtain a clear answer to this question, which answer is, God justifies every truly

Published by request of Augustana Conference.

penitent sinner. In using the word penitent in this connection we keep in view that which the word includes, namely, *contrition* and *faith*. In the holy Scriptures we invariably find justification and faith yoked together, spoken of in the same connection. Every believer is justified, and every justified person is a believer.

We may, indeed, speak of

An Objective Justification

meaning thereby the justification of the whole world. It is true that the ground upon which any one man is justified, avails equally for all men, for every man in the world. The grace of God which gave birth to the desire to justify man, and devised the plan for his justification, certainly included all men in that desire and plan. The atoning work of the Son of God which alone justifies God in justifying the sinner, most emphatically avails for every man. He was delivered for the offenses of *all*, and raised again for the justification of *all*, and His resurrection from the dead, is the voice of God heard in all places and all ages of the world, declaring that peace and pardon, forgiveness of sins, life and salvation have been purchased and won for all men, and are thus offered to all men. Counting the atonement offered by Christ for the sins of the world as the equivalent of justification, we may, indeed, say that all men are justified, 1 John 2, 2. In speaking of this feature of our subject, care must be exercised that *objective* and *subjective* justification be not confused the one with the other.

There is a clear atmosphere in which we may view this part of our subject, in which atmosphere we are enabled to speak in clear and un mistakeable terms, as we do when we speak of

A Subjective Justification.

To this question, Whom does God justify? we find an excellent answer in Guenther's Symbolics, which is as follows:—“Justification is a judicial act of God, by which He, for Christ's sake, forgives the sins of a poor sinner

who believes in Christ, imputes to him the righteousness of Christ, and declares him just." This answer, in essence is found in all our confessional writings, and is a fitting, and satisfactory summary of all our confessional and dogmatical writings upon this subject.

That the penitent, that is, the contrite and believing sinner, is the subject of justification, the Lutheran Church firmly believes and clearly teaches, and she is fully convinced that she believes and teaches in full accord with the Word of God. We find this doctrine clearly expressed in the following Scriptural passages, viz: John 3, 16. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3, 36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." Acts 13, 38-39. "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believeth are justified from all things, from which ye could not be justified by the law of Moses." The apostle, St. Paul, declares, Rom. 3, 26, "that He might be just and the justifier of him that believeth in Jesus." Rom. 5, 1. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Gal. 3, 8. "The Scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations of the earth be blessed." Thus, God Himself answers the questions, "Whom does God justify?" and that answer, oft repeated, in words which ring as clearly as a bell, He tells us that He justifies the poor sinner who believes in Christ.

VI. THE MEANS OF JUSTIFICATION.

There are definite, well defined, and all important means of justification. Whether we speak of it as *objective* or as *subjective*, and while in both cases the means are

of the same origin, they are wholly different in character, the means of the former being the infinite love of the Triune God, and the perfect obedience of the Son to the Father's will, while the means of the latter are twofold, namely,

1. Means of bestowal, and
2. Means of acceptance.

1. *The means of bestowal is the infallible Word of God.*

The kingdom of God, in this world, is twofold, the kingdom of nature, and the kingdom of grace. In each God performs many wonderful works, all of great importance to men. In each kingdom He has provided definite means for the accomplishment of each work to be performed. Many will readily concede all this so long as we speak of the kingdom of nature, but as soon as we speak of the kingdom of grace, the spiritual kingdom, they deny both the necessity and the existence of means. The provision of such means is the revelation of glorious wisdom and grace on the part of God, and we cannot comprehend how any can give Him this honor in the kingdom of nature, and, at the same time, deny it to Him in the kingdom of grace. Since God, in His wisdom and mercy, has provided such wise and bountiful means for supplying every physical and temporal want of man, shall we not concede that He has exercised at least equal wisdom and mercy in providing means for supplying his every spiritual and eternal need? There have always been fanatics who readily concede that in the natural kingdom there are well defined order, and definitely appointed means, but who stubbornly deny that in the kingdom of grace there is either order or means, claiming that in these affairs of the very highest consideration, God deals with man *immediately*, making known His will, and imparting His gifts by direct revelation, in wholly unexpected times, places, and ways.

The estimation in which the Lutheran Church hold such fanatics is clearly expressed in her unaltered Augsburg Confession Art V. "God has instituted the ministry, and given the gospel and the sacraments, through which, as means,

He imparts the Holy Spirit. By this are condemned the Anabaptists and others, who teach that we receive the Holy Spirit * * * without the external Word of the Gospel." In these few words the Lutheran Church clearly expresses her faith concerning the whole divine plan for the bestowal of the gifts of grace. "God has given the Gospel and the Sacraments, and has "instituted the ministry" that through the preaching of the gospel and the administration of the sacraments, the unsearchable riches of grace may be made known, offered, and imparted to men. In the eternal counsels of the Triune God, the gracious redemption of fallen man was determined upon. But the history of fallen man covered a period of 4,000 years before the Redeemer of Israel came into this world to accomplish, in fact—the great work of redemption. Every soul who lived during those four thousand years is included in that plan of salvation devised in the eternal councils of God. Each soul was, in the purpose and intent of God, redeemed, and it was God's good and gracious will that each soul should have all the benefits of that redemption. But, as a rule, men have no benefit of that of which they have no knowledge. But how could men living upon this earth, enshrouded in mental and spiritual darkness, have any knowledge of that which had been determined upon in the eternal councils of God, but which had never been enacted here upon earth in the presence of men? There was but one possible way for men to learn of this gracious will of God toward them, and of the blessed redemption in store for them, and this one way was for God to reveal it unto them. This He did by His word spoken by the Patriarchs and Prophets. In the garden of Eden He declared, "The seed of woman should bruise the serpents's head," and from that hour the coming of a Messiah, a Redeemer, a Savior who should bring salvation to all men, was known among men. Each and every patriarch and prophet served as a mouthpiece of God, through whom the promise of the coming Messiah were multiplied, enlarged and spread abroad until multitudes of every generation learned to know

Him, His glorious person and blessed work, to believe on Him and were saved, and the proclamation of these gracious promises was the proclamation of the blessed gospel.

But in the fulness of time God gave into the world that long promised Messiah, Sent forth His Son, "Made of a woman, made under the law, to redeem them that were under the law," wrought out in every detail, here upon earth, in the presence of men, that plan of salvation devised in His eternal counsels. Now, we would think the preaching of the gospel by men, especially chosen of God for this purpose, would cease. We would suppose that men having seen the things that occurred in His life, having heard the words that fell from His lips, would never forget them and would never cease to speak of them, neighbor to neighbor, and father to son until knowledge of Christ would be as wide as the world and as enduring as time. But not so. Men quickly forget benefits, and quickest of all this, the greatest of all benefits, the blessings of God in Christ, and had not God mercifully continued to preach the gospel of Christ, through his chosen servants, we would, to-day, know less of Christ than we know of Alexander, of Caesar, or of Napoleon. But by the mercy of God the gospel has been proclaimed through all these centuries which have passed since the death of Christ, is to-day preached, and will be preached until the end of time, and men know of Christ, believe on Him, and are, in Him freely justified from all things from which they could not be justified by the law of Moses, which joyful things could never be, were it not that the gospel is preached unto men. This blessed gospel of God, in whatever form it comes to men, whether it be through the living voice of one crying in the wilderness, or in the attractive form of the printed page, or in the visible form of holy baptism, is a precious vehicle in which the Holy Spirit comes to men, bearing precious gifts from the treasuries of heaven, even knowledge, faith, justification and eternal life and he who believes these words has what they say and express, even the forgiveness of sins."

2. *The Means of Acceptance.*

There can be but one means of accepting that which is brought and offered unto us by a message, and that is to *believe* the message. To us has come the glad message of the gospel, that the law has been fulfilled by the holy life of Christ, the sins of the world, have been atoned for by the precious blood of Christ. "There is therefore now no condemnation to them that are in Christ Jesus." They who believe this message honor him who brings it, and Him who sends it, and have what the message declares, even forgiveness of sins, and eternal life. But they who will not believe this message, by their unbelief deprive themselves of the blessings announced and offered.

God's Word and our Confessions clearly teach that this universal redemption and justification which have been secured for the whole world, by the holy life and bitter death of Christ, becomes the individual's possession, effective in, and beneficial to the individual through belief of the gospel, and *alone* through this faith. That we are *subjectively* justified through faith is clearly stated in so many Scriptural passages that the difficulty is not to find them, but to select them. In Acts 13, 38-39, we read, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which they could not be justified by the law of Moses." In Rom. 5, 1, we also read, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Also in Eph. 2, 8. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Our church also confesses (Augsb. Conf. Art. IV.): "That we obtain the remission of sins and are justified before God, through faith, if we believe that Christ suffered for us, and that for His sake our sins are remitted unto us, and righteousness and eternal life are bestowed upon us."

But many hold that faith in Christ is only one of the

many ways of justification, and others hold it is only a factor in the one way of justification while works constitute another factor in this one way. But that there are other ways, or means of justification than faith, or that there are other factors in the means of justification, is strenuously denied by the Word of God and our Confessions which persistently affirm that we are justified *alone* by faith. That there is no other means of accepting the justification offered us in the gospel, is clearly declared in Gal. 5, 6. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." That works constitute no factor in the means of justification is expressly stated in Eph. 2, 9. "Not of works lest any man should boast." Again in Rom. 3, 28. "Therefore we conclude that a man is justified by faith without the deeds of the law." In the Augsb. Conf. Art. IV, we read, "It is taught further, that we cannot obtain righteousness and the forgiveness of sins before God by our own merits, works and atonement." The word of God and the Lutheran Church both teach that man is justified *alone* by the grace of God, *alone* for the sake of the merits of Christ, and *alone* by faith, by belief of the truth.

This faith which is the one means by which man accepts the justification which God offers him in the gospel, is "confidence of the heart that we through Christ have the forgiveness of sin, and a gracious God," and we may well ask, *Whence cometh this faith?* this confidence of the heart? It is not of man, but of God. It is not a quality, or power, or virtue, or merit which man has by nature, or by the exercise of any powers, or gifts of his own. "The natural man receiveth not the things of the spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. 2, 14. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3, 5. Not only is the natural man destitute of this faith, and unable to acquire it by the exercise of any power he has, but he is, in every fiber, opposed to it, and especially is his

reason, the great dominant power in the natural man, opposed to faith. In the natural man, reason stands as the great arbiter, or judge, passing judgment upon everything that comes to the man's intellect, determining what he shall accept and what he shall reject, what he shall say and what he shall not say, what he shall do and what he shall not do, *What he shall believe and what he shall not believe.*

Now, when God's word comes to man and tells him, "As by the offense of one man judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life," (Rom. 5, 18.), reason cries out, "Not so, no man can either be condemned by another's sins, nor redeemed by another's righteousness." When God's Word tells him "There is forgiveness with God," reason cries out — "Not so, every man must atone for his own sins, and if not in this life, then in purgatory," thus denying that Christ can atone for sins. When God's Word tells him "There is one God, and one Mediator between God and man, the man Christ Jesus," reason cries out, "Not so, impossible, no being can ever be both God and man." Thus does reason treat the whole list of the subjects of faith. How then shall man believe while his sole arbiter, or judge, denies and denounces everything he is to believe? By the power of God. "Our sufficiency is of God." "It is God that worketh in you both to will and to do His good pleasure." Phil 2, 13. The Holy Spirit who is ever present with that word, ignoring the denials and denunciations of reason, continues to urge His message and finally succeeds in reaching and arousing the conscience, which finds in this message its first ray of light, hope and consolation, and with joy unspeakable lays hold upon its blessed declarations with confidence, taking reason captive, and bringing every thought into subjection to the Word of God, *and this is faith* "Born not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1, 13. "*It is the gift of God.*" Eph. 2, 8.

VII. THE RESULTS OF JUSTIFICATION.

Justification can not be without results, or effects. It is itself a result, or effect, and becomes, in turn, a cause. It is the result of an act, not of man, but of God, and must, therefore, have great effect in man and among men. There are four results of justification which we will here consider, namely, *peace, adoption, love and obedience*. The first three mentioned, peace, adoption and love are instantaneous and simultaneous, and can not properly be separated as to time, or given as occurring in a certain order, but for convenience sake we will present them in the order here mentioned.

First, Peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." The sea was greatly agitated by the tempest, and filled with fear all whom it could reach with its threats, but the Word of God was spoken over the wild waves "and there was a great calm." Peace, instantaneous and absolute, immediately followed the words of divine rebuke. So the soul, mind, conscience of man are greatly agitated, alarmed, filled with fear of death by the threatenings of the law, and by the contest between reason and the Holy Spirit, but when reason is finally defeated, and the mind taken captive, and faith in Christ is awakened, and the sinner realizes that he is justified, there is a great calm, peace, instantaneous and absolute, possesses the heart, mind, soul and conscience, the peace arising from the knowledge of pardoned sin, even the peace of God which passeth all understanding.

Secondly, Adoption. When the Christian father forgives the exiled son, he not only forgives, but also restores him to sonship and to all his former privileges and inheritance. Thus, when our heavenly Father forgives, *justifies* the penitent sinner, who truly believes in Christ, He not only forgives, but He also receives him into an exalted, happy and blessed relation with Himself, even into the relation of Son and heir, and restores him to all the privileges and inheritance which he had in Adam before the

fall. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1, 12. Through Paul, the apostle, God declares (Rom. 8, 14-17), "As many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together."

Thirdly, Love. When we learn that peace and adoption are results of justification, it requires neither imagination nor argument to lead us to recognize *love* as also a result of that same blessing of God. The appreciative receiver also loves the true benefactor. The justified sinner is always an appreciative receiver of God's mercies. He has gained a knowledge of sin and its consequences. He has come to know that he is delivered from the wrath of God, that he is no longer a child of wrath but a child of grace, made so, not by any merits or worthiness of his own, but by the grace of God the Father, and for the sake of the merits of Christ. This the justified sinner knows and believes with all his heart, and he loves the God who has thus blessed him. There are but few, if any, words used in the holy scriptures more frequently than the word *love*. There is no motive assigned for the works of God in behalf of man other than that of love. There is no motive urged upon man as a cause of the service of God, except that of love. The first question asked the disciple is, "*Lovest thou me.*" Justification is solely the gracious work of the Holy Spirit and love is the immediate and inevitable result of justification. "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. 5, 5). "The fruit of the Spirit is love." (Gal. 5, 22.)

Fourthly, Obedience. How the minds of men differ in the consideration of this subject. Many make obedience the first item in the study of justification. They make it

the first condition, the one cause, the only possible ground and motive for justification. Others mingle obedience with other causes and conditions, thus dishonoring God, and creating doubts and fears in the hearts of men. But the truth is, obedience is a result of justification, and that too, a result distinctly preceded by the results of peace, adoption and love. Thanks be to God who hath revealed this truth unto men, and who has preserved it among us. "For this cause also thank we God without ceasing." Thanks be to God for His faithful servant Martin Luther who labored so arduously to rescue this doctrine from oblivion, and for the faithful service of the Lutheran Church which so carefully preserves, and so valiantly defends this doctrine thus restored and entrusted to her.

While the Lutheran Church absolutely and persistently refuses to give the obedience, or works of men any place among the causes of justification, she just as positively and persistently insists upon obedience being an inevitable result of justification. Without faith there is no justification. "He that believeth not the Son shall not see life, but the wrath of God abideth upon him." John 3, 36. "He that believeth not shall be damned." Mark 16, 16. On the other hand, it is just as clearly and frequently declared that where faith is, there is justification. "He that believeth on the Son hath everlasting life." John 3, 36. He is therefore forgiven, justified. "The just shall live by faith." Rom. 1, 17. "By Him all that believe are justified from all things." Acts 13, 39. But not all that is called faith justifies. There is a believing which results only in fear and trembling. "Thou believest there is one God; thou doest well: the devils also believe and tremble." James 2, 19. This faith is a mere conviction of the intellect, but never reaches the heart or conscience, yields no peace, awakens no love, and does not influence the lives and conduct of men. It is divinely called "*a dead faith*," because it produces nothing. It is the product of the natural man who is dead in trespasses and sins. (Eph. 2, 1), and being begotten of him that is dead, it is also dead, has no connection

with life, nor with the source of life, and has no power to lay hold upon life, nor to give the evidence of life.

But how vastly different is that faith of which God says, "The just shall live by faith." Rom. 1, 17. This faith emanates from the very source, fountain, Author of life. It is life begotten of life, and it imparts life to him who receives it. "It is the gift of God," the offspring of the Holy Spirit. It is faith in Christ Jesus, the son of God, who is the life of the world. It lays hold upon Christ, and is the manifestation and evidence of this life in him who believes. In nature we may have life and growth without fruit, for instance, the barren fig tree. But that is an imperfect and useless tree that bears no fruit, and that is an imperfect and false life that produces no results through that in which it dwells. But that faith which is of God is a good tree, and bears good fruit. It is true and perfect life, and therefore invariably produces good works through him in whom it dwells. "Faith worketh by love." Gal 5, 6. This tells us that faith works. Faith given of God is good, and therefore the fruit it bears, or the works it does are good. It purifies the heart. Purifying their hearts by faith," Acts 15, 9. Purifying the heart, it justifies that which proceedeth out of the heart. The heart, before faith is kindled in it, is foul, and out of it "proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15 19. But the light and fire purify and warm into activity, and when the heavenly light and fire of faith are kindled in the heart of man, they purify it, and warm it into life and activity. Out of the heart purified by faith proceed also pure thoughts, words and works, such as "Love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance." Gal. 5, 22-23. Faith not only works, *but it works by love*. It therefore has the purest, most powerful and most effectual motive for working that can possibly suggest works. He that is moved to work by love will more *certainly* work than if prompted by any other possible motive. If men are prompted by any other motive than love, they may find

a thousand excuses for not doing that which is suggested to them, but when moved by love, they know, and will know of no excuse. We may well nigh say that "to love all things are possible." It is the love of God, and His love alone, that makes all things possible to Him, and with men it makes that possible which otherwise would be impossible. There is no work between the washing of the servant's feet, and the creating and redeeming of worlds which love will not undertake and accomplish. It was this love which moved our heavenly Father to give His only begotten Son to save us from our sins. It was this love which led our blessed Savior to humble Himself and to become obedient unto death, even the death of the cross, that we might have life eternal. It was faith working by love that enabled Abel to bring a more acceptable sacrifice than Cain. It was faith working by love that enabled Abraham to offer up Isaac and thus set men an example surpassed only by one other, namely Christ. It was this faith working by love that enabled the Evangelists, Apostles, Martyrs, and Reformers to bear, and dare and do what they bore and accomplished. It is this faith working by love that has founded and maintained every Christian congregation that exists, or ever has existed, and has erected houses of worship all over this world. It is this faith working by love that has built and maintains all our schools, of high and low degree, of public or private character. It is this faith working by love that has built and maintains all our Orphans' Homes, Homes for the Aged, deaf, dumb, blind, imbecile and idiotic, for in those lands alone where Christian faith is known, and works, are these institutions found. It is this faith working by love that has sent forth every missionary, home or foreign, who, carrying the light of the gospel, have given day for night, joy for sorrow, hope for despair, life for death, heaven for hell to many an individual, community, people. This living, justifying faith working by love has preceded and prompted every good work ever performed by man, and it is, and must,

and ever will be the forerunner and motive for every good thought, word and deed of men, present and future.

Then certainly we can close the mouth of the thoughtless gainsayers who would say this joyous and soulsaving doctrine of *Justification by faith* militates against the doing of good works, who say it renders men careless and indifferent as to the life they live. Shall the love which the father's kindness awakens in the heart of the child render the child indifferent to the honor, will and commands of the father? That is impossible. That love must prove the safest and strongest motive for obeying the father, and the very greatest assurance that the child will guard the father's honor. Shall the love of our heavenly Father, as expressed in our justification by grace, through faith, fail to awaken love in our hearts for Him? That is impossible. It must awaken love pure and strong. Shall this love prove to be an incentive for us to disregard our Father's honor, or to disobey His will? That cannot be. Yea, rather is it the Christians very strongest fortress and safeguard against ungodliness, and against the violation of God's honor, and disregard of His will. It is the one power and motive that will enable him to lead a godly, righteous and sober life here upon earth, the only leaven that renders his works pleasing and acceptable unto God.

COMMUNION UNDER ONE KIND.

(Communio sub una specie.)

BY REV. WALTER E. TRESSEL, A. M., FREMONT, O.

(Continued.)

I.

Let us examine briefly the history of "communio sub una."

The practice in apostolic times was communion under both kinds (sub utraque.) The discussion of the biblical

passages furnishing proof of this statement will be reserved for Part II of this essay. At this point let it suffice to call the reader's attention to the records of the institution of the Lord's Supper: Matthew 26, 26-28; Mark 14, 22-24; Luke 22, 19, 20; 1 Cor. 11, 23-26. Cf. 1 Cor. 10, 16. The last named passage makes very clear what must have been the Church's practice in the first century, in the days when the Apostle Paul taught and guided the young church.

From the pen of Justin Martyr, the celebrated apologist, (born towards the close of the first century or early in the second century), we have important testimony. He writes (Apol. 1, c. 65, 66): "After the prayers (of the catechumen worship) we greet one another with the brotherly kiss. Then bread and a cup with water and wine are handed to the president (bishop) of the brethren. He receives them and offers praise, glory, and thanks to the Father of all, through the name of the Son and the Holy Spirit, for these his gifts. When he has ended the prayers and thanksgiving, the whole congregation responds: 'Amen.' For 'Amen' in the Hebrew tongue means: 'Be it so.' *Upon this the deacons, as we call them, give to each of those present some of the blessed bread, and of the wine mingled with water, and carry it to the absent in their dwellings. This food is called with us the eucharist, of which none can partake but the believing and baptized, who live according to the commands of Christ. For we use these not as common bread and common drink; but like as Jesus Christ our Redeemer was made flesh through the Word of God, and took upon him flesh and blood for our redemption so we are taught, that the nourishment blessed by the word of prayer, by which our flesh and blood are nourished by transformation (assimilation), is the flesh and blood of the incarnate Jesus.*" Justin informs us that the communicants ("each of those present") received not only the "blessed bread," but also "the wine mingled with water." Schaff, the church historian (Volume II, p. 239, "History Of The Christian Church") states: "The whole congregation received the elements."

The liturgy of St. Clement (Clementine liturgy, composed early in the fourth century, contains these formulæ for the distribution of the elements: "The body of Christ," "The Blood of Christ, the cup of life," to each of which declarations the congregation answered, "Amen." The liturgy of St. James (also from the fourth century, and "in contents and diction the most important of the ancient liturgies") offers, in the prayer of consecration, unmistakable evidence that both the elements were given to all the communicants. The act of communion is prefaced by the words, "Holy things for holy persons," the "Kyrie eleison" follows. The bishop and the clergy first partake, afterwards the people.

Cyril of Jerusalem (bishop after 350) says: "Under the type of the bread is given to thee the body, *under the type of the wine is given to thee the blood*, that thou mayest be a partaker of the body and blood of Christ, and be of one body and blood with him." Augustine (born 354) declares: "He who does not abide in Christ, undoubtedly neither eats His flesh nor drinks His blood, though he *eats and drinks the sacramentum* (i. e., the outward sign) of so great a thing to his condemnation."

We discover traces of a "communio sub una specie," but only by way of exception, at an early date. In the case of the so-called domestic communication, when portions of the bread which the communicants had carried home were used in the family of the time of morning prayer, and again in the case of infant communion ("administered with wine alone," says Schaff), we find instances of the communion in one kind; but this was wholly unusual, abnormal, and exceptional. Among the heretics also the "communio sub una specie" was practiced. The Manichees "celebrated a kind of holy supper . . . but without wine (because Christ had no blood)."

Leo the Great (pope from 440 to 461) condemned the custom of the Manichæans: "With unworthy lips do they partake of Christ's body; but they absolutely refuse to drink the blood of our redemption." Regarding Leo's po-

sition on this subject, one church historian remarks: Voluntary abstinence from the wine in the Supper was as yet considered by this pope a sin." Gelasius I (pope 492 to 496) strongly denounces the cup-withdrawal. "We have learned," he says, "that some receive only the sacred body, but abstain from the cup of the holy blood, . . . such partition of one and the same mystery cannot be undertaken without great sacrilege." Roman Catholic writers have been at great pains to interpret Gelasius' denunciation of the withholding of the cup so as to rob them of their real force and meaning. Bellarmine suggested two solutions of the language used by Gelasius. The "Chief Pastor" (as Cardinal Gibbons calls him) was speaking concerning the officiating priests. This is suggestion number one. The officiating priests, says Bellarmine, ought not to receive the one species without the other. And it is simply this that Gelasius has in mind, according to certain Roman apologists. But Gerhard shows conclusively (in his *Loci*, Vol. X, p. 72, Col. a, Cotta edition), how utterly untenable is this defence. Gerhard reminds us that it cannot be proved that the priests of that time consecrated both species, and nevertheless received only one of the two. Consequently Gelasius' direction would seem to be wholly without point, Bellarmine's assumption and interpretation being granted. Moreover, the context shows that such an explanation of that pope's language is out of the question. "Aut sacramenta integra percipiant, aut ab integris arceantur." Thus writes Gelasius. Either the communicants are to receive the sacrament in its entirety, or they are to be prohibited from the entire sacrament. It is evident that all Roman Catholic writers do not agree with this first of Bellarmine's suggestions. Lindanus (R. C. theologian, b. 1525) says in his *Panoplia evangelica*: "Etiam ad laicos hunc canonem pertinere." (This canon has reference to the laity also.) Cardinal Cæsar Baronius, in discussing this explanation of Gelasius' words, remarks: "Revera nulla ibi de sacerdote sacrificante mentio habetur." (Indeed, no mention is there made about the officiating priest.) The second suggestion

offered by Bellarmin has, apparently, met with more favor among writers of his own church. We give Cardinal Gibbons' formulation of the solution:* "As the Church in the fifth century, through her Chief Pastor, Gelasius, enforced the use of the cup, to expose and reprobate the error of the Manichees, who imagined that the use of the wine was sinful; so in the fifteenth century she withdrew the cup, to condemn the novelties of the Calixtines, who taught that the consecrated wine was necessary for a valid communion." It is indeed true that Gelasius had in mind the Manichees when he issued his declaration against cup-withdrawal, but his language admits of no such construction as that put on it by the American cardinal; as though under different circumstances (supposing, e. g., that the Manichees insisted on the use of the cup), he would inhibit the church the use of the cup. Gelasius' declaration is general and sweeping; a division (or separation) of the sacrament cannot be undertaken *without sacrilege*. Schröckh (Christliche Kirchengeschichte, Vol. 17, p. 182) rightly remarks: "Allein diese besondere Rücksicht" (reference, namely, to the Manichees) "ändert nichts in der *uneingeschränkten Verwerfung des Wahns*, als wenn es erlaubt wäre, nur die Hälfte der Cärimonie, welche Jesus für sein Abendmahl eingeführt hat, zu vervichten."

While acknowledging that "public communion was, indeed, usually administered in the first ages under both forms," Cardinal Gibbons continues: "The faithful, however, had the privilege of dispensing with the cup, and of partaking only of the bread, until the time of Pope Gelasius, in the fifth century, when this general, but hitherto optional practice of receiving under both kinds was enforced as a law." The present writer has sought, but in vain, for a vestige of evidence to support the foregoing statement of Cardinal Gibbons. In the light of history the declaration is incorrect, untrue. Mabillon (d. 1707), a learned French

*The Faith of our Fathers, Chapter XXII. Cardinal Gibbon's arguments in behalf of "communio sub una" will receive special attention in part II of this essay.

Benedictine, tried to prove, in his "Annales Ordinis Sancti Benedicti," that the withholding of the cup from the laity was not an unknown thing in the fifth and sixth centuries. This is only a claim, unsupported by history. Cardinal Bona, on the other hand, admitted the historical correctness of the statements made by Protestant historians.

The *communio sub una* dates from the 12th and 13th centuries. Its introduction into the church was gradual, and was accomplished only after many and earnest protests. In the 12th century scarcely perceptible progress towards the exclusion of the laity from the communion-cup is to be noted. Occasional voices were lifted in favor of such a practice. Rudolph (made abbot in 1108 of a cloister in the bishopric of Liége) argues that now and then, for precaution's sake, lest the blood of Christ be spilled, and because the plain man might suppose that the entire Jesus is not in each kind, the priest might withhold the cup from the laity, not alone from the sick, but even from the well. Ernulf (or Arnulf), bishop of Rochester (1114), defended the dipping of the host into the wine. He held that Christ had left it to the wisdom of His church to administer the sacraments as she thought best. Robert Pulleyn (Pullus, died about 1150), archdeacon of Rochester, teacher of theology at Oxford and Paris, later a cardinal, also maintained that it lay within the decision of the church how the Lord's Supper should be celebrated, and praised, as an excellent custom, the giving to the laity of *Christ's flesh* only; it would be dangerous, he claimed, to administer to them the wine, especially in the case of sick communicants — though even these might receive the wine, if otherwise the host could not be swallowed. But when we read that St. Anselm of Canterbury (1033-1109), "generally regarded as father and founder of the Scholastic Theology in the West," and Saint Bernard of Clairvaux (1091-1153), the "Mellifluous Doctor," and Paschal II (pope from 1099 to 1118), gave the great weight of their influence on the side of a communion in both kinds, we cannot believe that the opposite practice was widely introduced. Peter Lombard also (1100-1164),

“Master of the Sentences,” wrote in defence of the ancient, Scriptural administration in both kinds. “Why,” he asks, “is the Lord’s Supper received under both kinds, inasmuch as the whole Christ is under each of both forms? To show that He had assumed a complete human nature in order to redeem human nature in its entirety.”

Even in the first half of the 13th century *communio sub una specie* was not general. Pope Innocent III gave ecclesiastical sanction, 1215, to the doctrine of transubstantiation; but it is clear from his writings that he held to the practice of *communio sub utraque*. In the year 1220, at the synod of Durham, a resolution was passed admonishing the priests to teach the laity that, as often as they went to the Lord’s Supper, they should believe that what they received under the form of the bread was what hung for us on the cross, and *in the cup* what flowed from Christ’s side. The celebrated Dominican, Albertus Magnus (1193-1280), “Doctor Universalis,” argued for a celebration of the Eucharist in conformity with Christ’s institution: the communicant should receive the cup as well as the bread. One of the sermons attributed to Albertus contains, indeed, a passage which combats the biblical practice; but this passage is declared by certain authorities to be an interpolation. However, Albertus’ renowned pupil, Thomas Aquinas (1226-1274), styled “Princeps Scholasticorum,” gave the great weight of his influence to the side of the communion in one kind. He maintains that the priest who officiates dare not receive the body of Christ without the blood. But he regards it as a prudent procedure on the part of some churches to give only the body of Christ, in order that all danger of an irreverent use may be banished. This same Aquinas propounded the doctrine of “concomitance;” “that the bread, although it be sacramentally the body of Christ, contains, by a natural or real ‘accompanying,’ blood of the Savior also.”* Since Aquinas was a Dominican, the members of that order quite naturally shared and disseminated the views of their distinguished brother Dominican. The great

*George Park Fisher, History of the Christian Church, p. 224.

Franciscan general, Bonaventura (1221-1274), "Doctor Seraphicus," espoused the cause of cup-withdrawal. Aquinas and Bonaventura undoubtedly wielded an influence, through their respective orders, which was far-reaching. The "Irrefragable Doctor," Alexander of Hales (d. 1245), Bonaventura's teacher, was another 13th century schoolman who became convinced that the cup was not necessary to the laity in order to full communion.

But powerful as were the influences set into motion during the 13th century toward the exclusion of the laity from the communion-cup, there were still some who upheld the old practice, the universal practice of the church for twelve centuries. Albertus Magnus has already been mentioned. Durangus (1237-1296), a writer of some repute in the department of liturgics, in his "Rationale Divinorum Officiorum," informs his readers that the church causes both elements of the Lord's Supper to be taken in immediate succession in order to show that the communicant who has received the host has not received sacramentally the complete sacrament.

Widely diffused as must have become the communion under one form through the teaching of the 13th century school-men, the 14th century still furnishes examples of communion in both kinds. In the year 1313 the Emperor Henry the Seventh undoubtedly received the cup on the occasion of his last communion, when he is supposed to have been poisoned.* The dean (died 1403) of the cathedral church at Tongres (in the bishopric or Liége) expressly states that the cup was given in that church to all communicants without exception. On the other hand, the *communio sub una specie* was regarded as an established custom, if we are to judge from the dispensation granted by Pope

*Henry of Luxembourg (or the Seventh) "died suddenly at the convent of Buon Convents on August 24th," 1313. Shortly before his death he had received the sacrament. This "gave rise to the (probably unfounded) assertion that a Dominican prior had administered poison to him in the consecrated elements."—Historians' History of the World, Vol. GIV, p. 167.

Clement the Sixth (in 1344) to John of Normandy. To this prince the papal dispensation granted the privilege of receiving the cup in the eucharist celebration. Otto of Burgundy was, in the following year given the same privilege. If, at this time, the use of the cup was permitted by special dispensation, its non-use must have come to be quite general. A minister at Prague, Matthias von Janow (died 1394), instructed his people that it was right to drink of the eucharistic cup and invited them to partake thereof; he was compelled, however, to recant and his writings were condemned (1410) by the archbishop of Prague.

It was in Bohemia that the strongest and most prolonged opposition was manifested to the introduction of the *communio sub una*. In addition to Matthias von Janow, Conrad Stiekna (d. 1369) and John Milicz (d. 1374) boldly defended the *sub utraque*. Later Jacob of Mies (called Jacobellus because of his small stature, made a member of the philosophical faculty of Prague in 1400) was induced, through Peter of Dresden, to study the eucharistic question as regards the administration in one kind, and he was led, by his studies, to the conclusion that the sacrament should be given in both kinds. He was supported in this position by his colleague, Sigmund Rzepanski. John Huss, who is not to be regarded as having taken the initiative in this particular question, nevertheless, "in a letter to Jacobellus spoke favorably of the innovation" (viz., communion in both kinds).* Jacob of Mies was excommunicated on account of his teaching regarding the celebration of the Lord's Supper; but, nothing daunted, continued to write and to preach in accordance with the dictates of his conscience. The truth had many followers in Bohemia. Here arose the Utraquists (from *ultraque*, both) and Calixtines (from *calix*, cup). These were classed as "Moderates," since, after the long and weary struggles through which Bohemia had passed, they were ready "to return to the bosom of the Church if only the cup, and thus Communion under both

*Historians' History, Vol. XIV, p. 208.

kinds, were guaranteed to them, with two or three secondary matters." The Taborites were classed as "Ultras," were "the democratic radical party." But, whether moderate or radical, all were agreed that the cup should be restored to the laity. The influence of the teaching given, long before, by the Greek monks, the presence, also, of many Waldenses who, as refugees, had found a home in Bohemia, doubtless gave the Champions of the *communio sub utraque* greater courage.

The Council of Constance devoted considerable attention to the eucharistic controversy. In June, 1415, the theologians assembled at the council formulated strong resolutions regarding the celebration of the Eucharist. The third of these resolutions related to the communion in one kind and was as follows: "Although in the early church this sacrament was received under both forms by believers; yet, to escape certain dangers, the custom could be introduced, and has been introduced, that the consecrating priests receive the Lord's Supper under both forms; the laity, however, receive the Lord's Supper under the form of bread only. For, since the church could change the time for the celebration ("from the evening, and after supper, to an earlier hour of the day, before other food has passed the lips—the substance of the second of this series of resolutions), "so could she make a change also in the manner of the reception." The closing sentence of this resolution contains an appeal to the authority of "all distinguished scholastics." The opinion thus formulated by theologians became the basis (June 15th, 1415, at the 13th session) for the decree of the Council of Constance interdicting the cup to the laity. Those who stubbornly maintained the opposite were denounced as heretics and were to suffer punishment. Thus was given the ecclesiastical imprimatur to a practice which had been under more or less serious, even violent, discussion, for about three centuries, but whose introduction had been slow and, notwithstanding the conciliar action and sanction, had not yet become universal.

For, the Bohemians were not satisfied with the decision

and did not yield obedience to the decree. The University of Prague, under the rectorate of John Cardinalis, in the year 1417 issued its "*Adsertio Communionis sub utraque specie.*" Nor was Jacob of Mies silenced. He wrote in answer to the council's manifesto his "*Apologia pro communione plebis sub utraque specie.*" John Gerson (d. 1429), "the Most Christian Doctor," the illustrious chancellor of the University of Paris, found it necessary to take up his pen in defence of the Constance decree.

In the countries besides Bohemia the enforcement of the conciliar decree was not, or could not, always be executed. It almost seems as though some degree of latitude was allowed the higher prelates of the church in the regulation of the communion practice. It is probable that the fear prevailed in many quarters that there might be, in other jurisdictions, outbreaks similar to those which had disturbed and well-nigh disrupted Bohemia. Accordingly, tolerance was sometimes observed over against those who demanded the cup.

Bohemia, however, felt "the horrors of war." Crusades were made against her, "by the authority and at the command of the Church;" "but they wholly failed to subdue the heretics." Then it was decided to convoke another council, for the purpose of negotiating with the protesting and recalcitrant Bohemians. The ecclesiastical council summoned for this purpose convened at Basel (or Basle) February 27, 1431 (its dissolution occurring April 25, 1449). The demands of the Calixtines were embodied in the "Four Articles of Prague." The free preaching of God's Word, communion in both kinds, the divesting the priests of their worldly goods, and the maintenance of strict church discipline were insisted on in these articles. Certain concessions were made to the Calixtines, but the original demands were always so modified as to preserve for the hierarchy the greatest possible power and authority. The document containing the provisions resulting from the council's negotiations with the protesting Bohemians is known as the Compacts ("Compactata") of Basel. November 30, 1433, the

use of the cup in the Lord's Supper was granted to the Calixtines. "Whether the Church of Rome made the concessions to the Calixtines which she did," writes Archbishop French, *Mediaeval Church History*, p. 334, "with the intention of retracting them at the first opportunity, it is impossible to say. This, however, is certain, that half a dozen years had scarcely elapsed before these concessions were brought into question and dispute; while, in less than thirty, Pope Pius II formally withdrew altogether the papal recognition of them (1462).*

There remains but little more to write on the subject of the introduction into the church of the *communio sub una*. Here and there were found those who clung faithfully and tenaciously to Christ's Word; but they were few. The struggle for the concessions guaranteed in the "Compactata" continued into the next century. But the church as such had officially mutilated the sacrament of our Lord. The position taken at Constance was reaffirmed by the Council of Trent (Sessio 21: *Communio sub utraque specie et parvulorum*) in the year 1562, 16th of July. "Nullo divino praecepto laicos et clericos non conficientes obligari ad eucharistiae sacramentum sub utraque specie sumendum" (there is no divine command obligating the laity and the non-consecrating clergy to receive the sacrament of the eucharist under both forms). The 22d session (September 17, 1562) commuted to the pope the authority to decide, in case of special petition for the privilege, whether the cup should be granted in any given case.†

None save God knew, when the Council of Constance delivered its decree, how near was "the breaking of a fairer dawn," and how soon would be past and gone the "dark and gloomy day." In a hundred years from that time there was

*The writer is indebted for much of his material, to Schröckh's voluminous church history.

†The retention of the cup has been allowed the Maronites. Exception is probably made, too, in the case of converts.

to arise a man‡ of God who would champion right nobly and masterfully and triumphantly the cause of the people, and who would secure and defend for them, for their children, and for their children's children, the communion in both kinds, as our blessed Lord and Savior had instituted it and given it to His Church.

THE GREAT THEOLOGICAL PROBLEM OF THE DAY.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

That there are a thousand and one theological questions in the forefront of discussion in the various countries and churches of Christendom admits of neither doubt nor debate. Our own Lutheran Church has such an abundance, or rather superabundance, and one of the results of this condition of affairs is that our church in this country is divided not only along national and linguistic lines, but also along doctrinal, and that too, because of doctrinal differences of momentous importance, as was evidenced by the discussions of the Intersynodical Conferences. Other churches and lands have their troubles too, in both the theoretical and the practical department and are no better off than the Lutheran Church. In the great majority of these problems only those immediately concerned take any notable interest, even members of the same denominations ignoring differences if they are not directly affected by the outcome. A large portion of the Lutheran Church of America has never fully or officially given expression to its convictions on the subject of Predestination and Conversion, although it has been the subject of a bitter contention between the larger German Synods of the West, and in many or most

‡The claim made by Cardinal Gibbons that Luther insisted on the *communio sub una* will, in a subsequent article, be shown to be utterly baseless, and unworthy a man who makes any pretensions to scholarship, or to historical accuracy, not to speak of his exalted position in the church.

church circles outside of the Lutheran Church the existence of this debate seems not even to be known, just as the inner denominational debates of other denominations are ignored by our church, further than reporting as a matter of news noteworthy ups and downs in the discussions.

In view of this condition of affairs it would seem that the church or churches of the present day, with their great diversity of individual interests, have not enough of concern in common to regard any one particular question as the leading theological problem of the times. And yet there is such a problem and it is one of the most fundamental and essential in character affecting the very existence of Christianity. Taking all the phases and forms of higher criticism, of advanced theological thought and kindred tendencies together, in which the real and deepest religions of the times are centered, it will be seen that at the bottom of them all is the problem: What kind of religion is Christianity; is it of divine or is it of human origin? The origin, source, character and development of Christianity, especially in its relation to other religions, to the factors and forces of culture and civilization that surrounded the Founder of our faith and the composition of the Sacred Records, which are the official documents of this faith, the absoluteness of Christianity, the question, whether it is the one and only true religion, or contains only some of the best religious thoughts of the world, while other religions may in certain lines contain even better ideas than Christianity does — these and individual problems like these are now cynosure of all eyes that are open to the things that are really vexing and perplexing the minds and hearts of thinking people.

Naturally back of this problem there are others, out of which it has developed, notably the question as to the Scriptures. The Bible has probably never in its history been more closely studied at, than is the case at present, although it has often been more fairly and correctly really studied. But largely through critical research the question as to the character and nature of the books that are found united in our canon, has been forced into the forefront

of discussion. The cause for this was at least in part the recognition that the traditional conception of the Scriptures as the word of God did not do justice to the facts in the case. There is also a human side in the Scriptures, and this the old theology had ignored or failed to recognize sufficiently. The form and shape at least of revelation, even if the contents be throughout divine, is certainly attributable to human factors, and the understanding of this naturally will not immaterially at times influence the interpretation. Indeed it is much to be deplored that in many cases our ignorance of the historical background of Biblical statements, or, to speak in other words, our ignorance of the human factor that contributed to shape the revelation of God in the Scriptures exactly as it is, increases materially our difficulty in interpretation. David so often speaks of his "Enemies" in the Psalter; and how much better we could understand his sentiments, particularly in the so-called Imprecatory Psalms, if we knew exactly who these enemies were and what made them such. Again, in the New Testament Paul goes into the details in the discussion of the advantages and disadvantages of the "Gift of Tongues;" yet it is almost impossible to determine exactly what apostolic Charisma is meant. When he speaks to the Corinthians of a "baptism for the dead" we may guess what he wants to say, but we don't know, because our history fails us here as it does in the preceding case. Indeed it is probably the case that this very human element in the Scriptures is the main source of the exegetical cruces in interpretation.

But out of the recognition of the fact that such an element does really exist and must be taken into consideration is the study of the Word, has arisen the still more important question as to the relation of the two elements to each other. Does the human element in any way interfere with the absolute reliability of the Scriptures? Is the Bible errorless, and enerrant; or do these books show the evidences of human weaknesses, as do purely human literary productions? Are there mistakes and errors, historical,

archæological, chronological and the like in the Scriptures? Here is a great debatable field for the Bible student, which different schools of theological thought answer in a different way. The modern "advanced" man emphasizes the human element to such an extent as to eliminate the divine element altogether, and for him the Bible has ceased to be revelation of God's eternal truths. On the other hand, conservatives, too, although pronounced in their declaration that the Scriptures in contents and origin are divine, yet at times admit that outside of the great transcendental facts of redemption, such as the Trinity, the Nature of God, the Person and Work of Christ, and the mysteries of Christian dogma and doctrine is general, which in the nature of the case could not have been received except through inspiration from on high, and at times think they must make the concession that in externals, not affecting the facts of salvation, the presence of errors and mistakes may and must be recognized. A weakness like this is based upon the wrong conception of what inspiration is and how the certainty that the Scriptures are inspired is secured. It is not by logic or argument that we secure this conviction, but through the Spirit that works through the Word, and is accordingly a moral conviction much more certain and sure than any conclusion based on even the most perfect syllogism. True even from this standpoint the student of the Word will find difficulties in the Bible in abundance, but none in which he must say that the acceptance of a contradiction or of an error is the only way out of the difficulty and the only explanation possible. In many passages the student must say *ignoramus*; but the fact that the Scriptures are inspired will give him the certainty, that if he knew all the factors that entered into the composition of the passage originally he would be able with perfect ease to see through all the intricacies. It is always wiser to confess one's ignorance than to claim that the Scriptures err. The history of exegesis is interesting and instructive on this subject. Passages which were to former generations enigmas and contained "historical impossibilities," have

now yielded to our superior knowledge of things. All that is necessary to unravel the "contradictions" in the Scriptures is to be able to put ourselves completely into the position of the original writers. Where this is no longer possible, as it is impossible in many cases — we must not blame the Scriptures but only deplore our ignorance. The present craze to find in the Scriptures all kinds of blunders and mistakes for the slightest of reasons, and generally for no reason at all, is a mortal defect of modern exegesis and comes from the central weakness of advanced theology, its *proton pseudos*, its Darwinistic philosophy, which seeks to explain all that is in the Word, even its religious contents, as a natural development and excludes the special divine factor practically altogether.

Hence too the caricature of Christianity which advanced theology seeks to establish as the "scientific" picture of exact Biblical research. If the divine element is eliminated from the Scriptures it naturally too is eliminated from the contents of the Scriptures, from the religion these teach. It is an interesting study to see how modern theology from this standpoint tries to explain Christ and His teachings. It cannot consistently appeal to heavenly sources for the wonderful character and career and gospel of the Nazarene; and, though unwilling to believe the Biblical teachings that He was of God and came from God, is actually willing to accept the singular and silly notion, that He was a child of His own times; that His deification was not a part of His original teachings, but was forced upon original Christianity by the philosophy of St. Paul, who also added the atonement explanation of His death, and was really an "Anti-Christ," who perverted the originally simple moral systems that Christ taught; further, that He was regarded as God only on the same grounds that the old Greek heroes and the Roman Emperors were also "deified" and made the recipients of sacrifice and incense; and that the whole Biblical system, especially that of the New Testament, can be explained as the outgrowth of religious ideas and practices of the New Testament age. Christ and Christianity

are accordingly the product of their own times and surroundings; and this is in a few words the outcome of the "scientific" theological research of the day and the times, and in it centers the extreme expression of what is the greatest of theological problems of our age, namely that as to the divine character and origin of the faith upon which we base our hope of salvation.

That naturally with this naturalistic conception of Christianity its entire character is changed goes without saying. A modern life of Christ is really a unique product; it is practically only a psychological study, the attempt to understand from the natural make-up of this "religious genius," how He could be what He was — naturally according to the "adjusted" synoptic account and excluding John as unhistorical — and whence He got His remarkable teachings. Indeed He is being regarded as an abnormal problem of psychology, a question of psychiatry, is which the medical man is perhaps more capable to pass judgment than is the theologian. Naturally too Christianity ceases to be a religion of "redemption;" its sphere and functions are for this world only and are intended for this world's happiness alone. It is almost impossible to describe the phenomenal antics to which the advanced men resort in order to get around the divine character of Christ and of Christianity. In their wisdom they certainly have become fools, and have perverted their mental and spiritual nature and powers just as grossly as Paul in the opening chapters of Romans, declares that the gentiles of his day had perverted the natural uses of their physical powers. It is a remarkable fact that when men have once become fascinated by a philosophical idea, as advanced theological thought has by the natural development theory of Darwin, to what extent they will go in accepting the most foolish and nonsensical ideas, no matter how absolutely destructive they may be of all that is fundamental and essential in the whole structure of the Christian system.

For the average student of the Scriptures, who is yet open to honest conviction and insight, it is enough to men-

tion and to describe this central problem of modern theology. It need scarcely be answered for any one who has felt in his heart what it is to be Christian and knows too that Christianity is of God. Argument can be of no avail here; and to refute such views is naturally an impossibility in the case of those who have once gone so far as to accept them. Only religious and spiritual experience will accomplish this end. But it will not do to ignore this trend in modern thought; for it is working its way particularly into American Christianity, which is surprisingly weak, considering its former history and claims to positive convictions, over against this newest product of German rationalism. The prospects for American Christianity in its attitude toward and acceptance of modern advanced thought, are anything but good, its very existence is in jeopardy. All the more should the Lutheran Church be up and doing and make her influence and convictions felt in American Christendom in general. She has the light, and she has no right to hide it under a bushel.

RECENT TROUBLES IN THE ROMAN CATHOLIC CHURCH.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

Some interesting *inter nos* contentions are going on within the fold of the Catholic Church of Germany and elsewhere that throw a significant light on the struggle between the Ultramontane and the more evangelical parties in that communion, which in that country has been carried on in some shape or other for decades and found its most pronounced expression in the Doellinger and old Catholic movement. Doellinger's natural successor was the late Professor Kraus, of Freiburg, im B., whose famous "Spectator letters," which appeared in the Munich *Allgemeine Zeitung* and so objectively and brilliantly attacked, chiefly from an historical standpoint, the Jesuitic type of religious thought and life that prevailed and still prevails in the Cath-

olic Church and pleaded so warmly for non-political and spiritual Catholicism, that it was claimed at the death of Krauss the Jesuits had expressed their relief in a *Te Deum*. Professor Ehrhardt, whose famous work pleading for a reconciliation of Catholicism with modern culture was the sensation of the religious world, has apparently been silenced by being given the chief chair in the new Catholic faculty in Strassburg. At any rate, he has for some years now been ominously silent on this greatest of problems in the Catholic Church. The present contention, singularly, is concerning the merits and demands of a dead man, who in his life had boldly declared that the Catholic Church must come to an understanding with modern culture and civilization. This was Professor Schell, easily until his sudden death in June of last year, the leading light of the theological faculty of the University in Würzburg and a prominent exponent of a reform within the Catholic Church that meant the development of a higher spiritual life in that venerable communion. Portions of one of his works had already been condemned by the Index congregation, and in these points *se laudabiliter subjecit* and an external peace with the church had been established. His death, seemingly, alone had prevented further discipline for his aggressive attacks on the Ultramontane tendencies of the truths. Now came the struggle for the possession of his influential chair in Würzburg, and to this was finally appointed Dr. Kneib, who did not come from the free atmosphere of the University, but from the Episcopal Seminary at Mayence. Immediately a bitter newspaper debate on the merits of the appointment and of the Reform movement broke out between the two other members of the same Faculty, Professors Weber and Merkle, which, after the Archbishop had failed to effect a reconciliation, was taken into the civil courts and ended in an apology of Weber and the payment of a fine by him — a victory for Reform Catholicism. In reality this was a second victory, as Merkle had published a series of bitter and Jesuitic literature especially against the Ultramontane popular discourse of the former Protestant Berchlingingen, and silenced him most

effectively. But the Ultramontane party would not rest. Smarting under its disappointment, he greeted with the warmest of welcome a work by the Vienna theologian Ernst Commer, entitled *Hermann Schell und der fortschrittliche Katholicismus*," which were bitterly resented by the many advanced Catholics as a kick at a dead lion, and called forth a reply of the most indignant character from Domherr W. E. Schwarz, who concluded his article in the Westfalian "Merkur," with these words: "Hitherto there has existed in the Catholic Church only one Index, and upon this was placed the titles of books that endangered the faith. If ever a second Index should be begun, in which the names of those books are placed in which all the principles of Christian love are violated, then Commer's book deserves to have the first place on it." Schwarz's attack called forth a vigorous debate, which in turn induced the Archbishop of Cologne to interfere in the matter, in compliance with the allocution of the Pope, largely occasioned by the Schell controversy and closed April 18, 1907, in which the program of advanced Catholicism was condemned and the church authorities decided to suppress the agitation. It was this same allocution which condemned the newly founded and promising Italian organ of Reform Catholicism, the *Rinnovamento*. The Archbishop expressed his deep regret that the defenders of Schell after his death should at the same time also defend his teachings, and this he declares to be very dangerous. This was practically a condemnation of the whole position of Schell, and not only of certain points, which he had withdrawn already during life. And even a cardinal's authority would not silence the protagonists of a more spiritual type of Catholicism. The Würzburg professor, Dr. Kiefl, replied, and insisted that only some and not all of the books of Schell had been put on the Index and proves that Commer's attacks are on the very positions which had *not* been censured by the Church, and insists that Schell's doctrinal position had not been condemned and Cardinal Fischer had no right to do so. But the Pope himself has been induced in the meanwhile to interfere. In a letter dated June 16,

1907, His Holiness declared that he has been "highly pleased" with the book of Commer, and particularly endorses the position of the Archbishop of Cologne, although, according to the repeated claims of Catholic scholars, this is not in harmony with facts. Nor are the friends of Schell spared in these documents, especially not Professor Merkle, who in his memorial address of Schell, had declared that he "like the Apostle Paul, had defended the University of evangelical truth and the universality of Christian love." The friends of the cause are collecting funds for a fine monument for this prince of independent Catholic scholars, and it is perhaps significant that the list of contributors is headed by Archbishop Abert, of Bamberg, a former colleague of Schell, and is followed by Bishop Henle, of Passau, and the foremost specialist in the theology of Augustine, Dr. Odilo Rottmanner, of Munich, and includes more than a dozen of Catholic university theologians in Germany, in fact, as the *Christliche Welt* says: "the elite of the Catholicism of the country." And these men are charged by the Ultramontane journals with "ignorance of the Catholic doctrines and as opponents of the Holy See." What the outcome of the whole matter will be, only a prophet and a prophet's son can predict; but it looks at this distance as is emphatically claimed by some Catholic papers of Germany, that it is a case of *Papa male informatus* and that here the old claim does not work out in practice: *Roma locuta est, res finita est.*

An instructive parallel to this independence, which in practical life, is shown by the action of the Priest Grandinger, who has recently been elected to Parliament with great majority, as a representative of liberalism in a district in Bavaria. The Archbishop urged him *not* to accept a candidature on a liberal programme, but he replied that in political matters he was his own master. After his election his Archbishop insisted that he must not join the liberals in their party movements, and he replied that he would join the party formally, but only as a "hospitant." Again the Archbishop tells him that even this would be offensive to the

Church, and in reply Pastor Grandinger actually protests against the interference of the Archbishop. This is the *status controversiæ* at present.

Other signs of growing desire for less Ultramontan-ism and a greater evangelical spirit in the Catholic church of Germany appear on many sides. Recently Archbishop Abert received an invitation to take part in the centennial celebration of the Protestant church in Bamberg, and wrote expressing his thanks and speaking a word for interdenom-inal peace between all those who adhere to the funda-mentals of Christianity. Cardinal Kopp, at the dedication of the St. Bonifacius congregation in Protestant Berlin, spoke warmly in the same strain. A large element from the Catholic church has joined the Protestant contingent in organizing an *Antiultramontaner Reichsverband*, which pur-poses to fight ultramontane tendencies in the politics of the country. At a recent convention of this body held in the Luther town Eisenach, a telegram was read to the Emperor, as coming from "an association founded by Protestants and Catholics," and a warm word of appreciation was received in return. A leaven of significance is evidently at work in the Catholic Church of Germany. It really seems that the eulogy pronounced recently by Harnack in an address deliv-ered on a state occasion in the University of Berlin, in which he lauded the independence of Catholic scholarship in Germany, especially in deference to the problems that deal with early and earliest church history, in which he in-sists that Protestant and Catholic savants have practically reached the same conclusions, is in accordance with facts.

That the educated Catholic circles, particularly in France and Germany, are pronounced in their opposi-tion to the Index Congregation and its work has been an open secret for a long time. Not until now however has this opposition taken an organized and aggressive form, the particulars of which, rather remarkably, are published first by the Vatican organs, especially the *Corrispondenza Ro-mana*, in Rome, but also in the influential German Catholic journal, the *Volkszeitung*, of Cologne, which declares that

it knew of the existence and work of this new crusade for months. From this source we draw the following data and details of the agitation:

The educated Catholic world of Germany, particularly the university men, editors, scholars and leaders of the Centre or Catholic party in the Parliament, at least many of these, have for a long time felt that the work of the Index congregation in Rome in its condemnation of books, especially modern works of learned research, had been acting unwisely, not understanding the spirit of the times nor the character of modern research. Accordingly under the leadership particularly of prominent professors in the University of Muenster, the most pronounced Catholic university in Germany, a purely layman's congregation was effected, called "Katholischer Kulturbund," which soon assumed national proportions, and which promptly went to work, but avoiding all publicity, and secured a host of names of prominent Catholics to a petition addressed to the Pope himself, beginning that his Holiness would modify materially the whole organization and work of the Index congregation. The *Giornale d' Italia* reports that the reasons assigned by the petitioners are briefly these:

"The intellectual leaders of all highly cultured nations felt that in their holy struggle for the church against the growing unbelief and anti-churchly tendencies of the times, are most painfully hampered and hindered by the unwise zeal of those in charge of the *Index librorum prohibitorum*, all the more because this congregation, in its summary method of doing things, cannot possibly do justice to the difference in the intellectual status of the various nations and individuals. In addition to this the German Catholics are of the firm conviction that a free and independent research and scholarship is not detrimental to the church's interests. For this reason the undersigned beg for a reorganization of the Index in the interests of freedom and justice."

The Vatican journals, especially the *Corriere d' Italia* acknowledges that the spirit of the petition is in harmony

with the obedience due the church authorities; but several criticize severely the fact that the whole agitation has been carried on by laymen, without consulting the ecclesiastical authorities, and even call it a "conspiracy" against the Hierarchy and a crusade after the manner of the oath-bound secrecy of Free Masonry, although the five men who signed the document as executive committee of the new association are university men, literateurs and parliamentary leaders of recognized standing.

The publication of this petition before the Vatican had acted on the subject has aroused the indignation of those who had inaugurated the movement, and promptly a lengthy and aggressive pronouncement has been published by the Committee in the *Muenster Anzeiger*, where the following points are made against its critics, especially in answer to the official papal organ, the *Ossevatore Romano*, of Rome and the following being the substance:

1) The documents which we have issued prove conclusively that we do not in any shape or form antagonize the authority of the church.

2) Our reason for submitting the petition, not to the bishops, but sending it directly to Rome are perfectly justifiable, because a direct appeal is the privilege of every good Catholic, and then the subscribers belong to different dioceses.

3) Every Catholic has not only duties but also rights; and we have made use of our rights as laymen also to submit our question to the Head of the church, in accordance with the resolutions of different church councils.

4) The secrecy of our movement has been fully justified by the evil results that have already attended the premature publication, by a conscienceless and characterless breach of confidence, of the whole matter.

5) All fair criticism of the agitation will only advance our cause.

6) We have acted as a unit in the matter and will continue to do so.

7) We appeal to others to help us in this just cause.

This anti-Index crusade however, is only one form of a noteworthy independence which the German Catholics are now displaying. Even more sensational is the vigorous debate between the reactionary and the more evangelical type of Catholic savants that circle around the memory of the late Professor Schell, of the university of Wuerzburg, who as the leader of those Catholics who demand a more spiritual and less political form of Catholic church life and are the determined opponents of the Ultramontanism and Jesuitism so high in the councils at Rome. The bishops have not been able to quell the acrimonious controversy on the relative merits and demerits of these two tendencies within the Catholic Church, and in one case, between the two Wuerzburg theological professors Merkle and Miller, recourse was had to the civil courts, who condemned the latter, a reactionist, to a heavy fine. It has caused bitter feelings that the Pope himself has interfered in the matter, sending his warm laudatory letter to Professor Commer, of Vienna, who had written a particularly sharp work against Schell and his ideals of a progressive Catholicism. As an illustration of the feeling in Catholic circles, we draw attention to a public declaration of the Munich *Krausgesellschaft* an influential association of progressive Catholics, who deplore that the Holy Father has permitted himself to be misled by false and prejudiced reporters and actually "protest" such false denunciation and bad counsellors, upon whose statements the letter of the Pope to Commer was founded, and which book the Protestants believe the Pope himself never read.

In all of these agitations, however, the participants repeatedly and strongly insist that they are dutiful sons of the church, and for this reason the Protestant periodicals do not expect that any notable results will be the outcome. Such spasmodic exhibitions of independence in the Catholic Church, they say, usually ends with *laudabiliter se subjecit*

NOTES AND NEWS.

BY G. H. S.

THE WOMEN AND THE GERMAN UNIVERSITIES.

In Germany the ambitions of the advanced woman are not directed toward the attainment of political rights, but first of all to equal recognition with men in the sphere of higher education. The latest conquest made by the propaganda in this respect has been the opening of the University of Jena, the joint institution of the Thuringian states, to women on an exact equality with men. This is the seventh institution of this kind to take this step, the others preceding being Munich, Wuerzburg, Erlangen, Tuebingen, Heidelberg Freiburg, Strassburg and Leipzig. This leaves only the ten universities of the Kingdom of Prussia, together with Rostock, in Mecklenburg and Giessen, in Hessen, which do not immatriculate women and admit them to examinations and degrees. Were it not for the stubborn refusal of the Prussian authorities, who have kept their institutions hermetically sealed to women seeking entrance to the professions the probabilities are that not a single university of the Fatherland could close its doors to the woman contingent.

The *Frankfurter Zeitung*, to which we owe the above data, and which is the best informed on university matters in the country, in commenting on these facts, states that in several particulars they are surprising. One matter of surprise is that the women who enter the universities apparently do not as a rule do so for the purpose of entering the learned professions, and hence the danger of women rivals in medicine, law, theology or other professional ranks is practically equal to *nil*. Proof of this is the fact, that of the twelve hundred women students, less than two hundred go to the Universities of the South and Central Germany, where they are admitted to immatriculation and graduation, but flock to the Prussian institutions, and especially to Berlin, which last semester had 783 women enrolled, and where

they are merely tolerated and where any professor who pleases may exclude them from his lectures. Doubtlessly the fact that the Prussian schools enjoy the reputation of being the best of their kind is what attracts the army of women students. Evidently too Prussia is preparing to meet the demands of the times in this regard, as the government, with Dr. Studt as the present Cultus Minister, and Dr. Harnack, as his probable successor, has just submitted to the Prussian Diet, a complete reorganization of the scheme for the education of girls, the whole winding up with a four year Lyceum course for women that admits them directly to the universities in all of its departments. Heretofore the great difficulty has been for women to secure the preliminary education furnished by this gymnasia and other secondary schools, which were all, except in a few localities in Southern Germany, absolutely closed to girls. Secondary schools for girls have been established privately, but only in small number and poorly equipped. Saxony was the first country to meet the call by opening several of its secondary schools to girls, but this has been done only in the present spring term and as an experiment. It is confidently claimed that the Prussian scheme will be adopted and then the way will have been paved for girls by the state for entrance to the universities as also to the Technological Institutes, where they now too, as in the Prussian universities, are admitted only unofficially as "Hoererinnen." All these things have been achieved within the past dozen years. Ten years ago Berlin had an enrollment of only 98 women.

The character of the academic movement among the German women can be easily studied in the special "Report" of the Berlin University recently issued. From this we learn that of the 783 women in Berlin, 601 are German, this contrasting notably with the situation of affairs in Switzerland, where in the medical departments, the women with 1,171 out of a total of 2,101 not only outnumber the men, but more than one-half of these women are Russian and other foreign Jewesses. In Germany the women's aca-

democratic movement is really a German agitation. In point of age, the Berlin women element reports 32 less than 20 years of age; 282 are above thirty, and the rest between twenty and thirty. 551 are Protestants, 32 Roman Catholics; 7 are "other Christians"; 17 Greek Catholics and 174 are Jewesses. 695 are single; 69 married, 15 widows and 4 divorced. Their choice of studies is the following: 16 are in the theological department, only 7 in the law; 94 are in medicine, 113 are students of dentistry, 55 of philosophy, 24 of literature, 271 of modern languages, 35 of classical languages, 11 of Mathematics, 86 of natural sciences, etc. Most interesting are the purposes they have in view, viz: 576 simply want a better education in general; 84 propose to become superintendents of higher schools for girls; 83 are preparing to pass examinations in special branches; and only 38 are candidates for a degree. No fewer than 128 have taken a full preparatory course of nine years in a German secondary school, and 383 have passed a normal college examination in Germany; 112 have certificates of higher schools for girls abroad.

The university movement among the Germans is evidently even stronger than it is in France. In the latter country the percentage of women in the universities is larger than in Germany, the total in France and of 38,638 students being 2,259 women, while in Germany out of more than forty thousand students some twelve hundred are women; but in France nearly fifty per cent of the women are foreigners, while in Germany it is perhaps little more if any than ten percent.

THE LEADING NEW TESTAMENT PROBLEM.

The Old Testament by no means monopolizes the attention of Biblical research as this was the case only a few years ago, but the New Testament is equally in public prominence. While its problems are unique, these nevertheless in their innermost kernel and substance are the same in

kind as those that obtain in the Old Testament department. A remarkable evidence of this is the fact that Wellhausen who is the spiritual father of the current Old Testament criticism, has within the past few years turned his attention to the New, and in a series of commentaries and in an introduction to the synoptic gospels has transferred to the gospel investigations, a keen skepticism that threatens to revolutionize the critical conception current in the church, especially by undertaking to prove, after the manner of the late Professor Wrede, in his "Das Messiasgeheimniss in Markus Evangelium" (Leipzig), that at no time did Jesus himself really claim to be the Messiah, and that accordingly He was only a prophet.

A very instructive survey of the leading problems in New Testament research is furnished by Professor W. Lütgert, a brilliant conservative theologian of the Halle faculty in the *Theologischer Literaturbericht* No. 1, who writes in substance as follows: In modern New Testament work is that the whole problem is now investigated, no longer from a dogmatical standpoint, but from an historical. Not what the intrinsic values of the religious teachings of the New Testament are, which was still in the forefront of discussion in the Ritschl school, but the genesis and growth of the New Testament teachings, the factors and forces that made these what they are, the systematic process that unites different elements in the production of the composite that makes up the contents of the gospel — these are the questions of debate and discussion. Accordingly it is only natural that the Epistles have been crowded into the background and modern New Testament research has produced but few noteworthy commentaries on the Pauline and other letters, but that the gospels are the cynosure of all eyes.

Another new departure in this line of research is the transfer of interest from Paul to Jesus. Even in the days of the Tübingen school Paul was still the central figure in the New Testament research, and ever since the days of Melancthon have the dogmatics of the church been based on Paul's teachings. But modern research has not only

turned from Paul, finding no special attraction in the speculative, dogmatical and problematical propositions of the man of Tarsus, but its ideal is no longer a "theory" or a "theology" but a simple morality, which it finds best expressed in what it understands to be the "historic Christ," i. e., the Christ according to his human nature as depicted in the Synoptic gospels and in contrast to the Christology of the fourth gospel. The great speculative system of a Schleiermacher, Fichte and others with their special liking, for John and his mysticism, has now no place in New Testament research, which seeks above all things to rediscover the primitive morality of the Synoptics, as expressed in the Sermon on the Mount, the simple propositions of the Lord's Prayer, the Parable, etc. The ideal is religion and not theology; and this explains, too, the singular hostility to St. Paul, who in his atonement and christological teachings, particularly is declared to have corrupted the original teachings of Jesus and to have perverted the real gospel of the Master into a theological system, which intrinsically has little in common with the proclamations of the Nazarene. In this sense Paul is called an "Antichrist," and ever since the days of that unique genius, Professor Lagarde, of Goettingen, the cry has gone out, "Back from Paul to Jesus!" Lagarde is the originator of the popular demand for a "Germanic" Christianity in opposition to the Semitic theology of a St. Paul, including the separation of religion from theology, the renewed emphasis on the simple personality of Jesus and his plain morality, the discarding of the atonement theory and of the doctrine of justification by faith. The real and original Jesus and his practical teachings, we are told, can be learned only from the Synoptic gospels.

In harmony with the facts is the reconstruction of the life of Jesus which is now being attempted on all hands, especially in the correct historical background of the contemporary Judaism, of which Boussets' "Religion des Judentums" (Tübingen, Mohr) is probably the best example. Other elements that are appealed to for help in constructing the real historical figure of Christ is that of cen-

temporary religious thought also out side of Israel and an appeal to Oriental mythology and cosmology, of which tendency Wernle's "Die Anfänge unserer Religion" (Tübingen, Mohr), is an excellent example. Naturally the divorcement of deep religious and theological teachings from the programme of Jesus has seriously modified the picture drawn of the great Nazarene, and the extreme skepticism prevailing in this research, which must seek to explain the wonderful results achieved by him, has led to the modern life of Jesus as practically only a psychological analysis of a great religious genius. A phenomenal extreme development of this tendency are the repeated efforts made to explain the mental makeup and teachings of Jesus on the basis of mental derangement on his part. A life of Jesus becomes a problem in psychiatry.

In conclusion Lütgert shows that such extreme specimens of skepticism is having the natural result of driving thinking students back again to a calmer and more objective consideration of the gospels as the source for the life of Jesus and his gospel, and he finds in the thoroughly conservative and masive work of Zahn, "Einleitung in das Neue Testament" (Leipzig, Deichert) the greatest work produced in recent years in New Testament research. Evidently in this department, too, criticism has reached its extreme stage and the period of a sober second thought is preparing to make itself felt. But in all this work there has been and still is only one central problem, namely, the question: Who is Christ and what did he proclaim?

THE RISE AND FALL OF THEOLOGICAL "SCHOOLS" IN GERMANY.

The *Lutherische Kirchenzeitung*, of Leipzig, in commenting on the recent death of Professor J. Gottschick, of the University of Tuebingen, enlarges upon the fact that with this man the last fullfledged Ritschlian theologian has disappeared from the German universities, and this

“school” of systematic theology, for which it was claimed less than two decades ago that its representatives would soon occupy every leading dogmatical chair in the Fatherland has signally failed in its ambitious scheme of conquest. It is true that the Ritschlian school is not yet dead, but the leading pupils of the great Goettingen master, such as Kaf-tan of Berlin and Heermann, of Marburg, have long since ceased to be true to his traditions and teachings and are more positive in their views than Ritschl ever was. It is little more than a dozen years ago when this anti-metaphysical school, which, based on the Kantian system of philosophy maintained that in theology we can have no “Seinsurteile” but only “Werturteile,” i. e. cannot judge of the objective reality of the truths expressed in the fundamental teachings of evangelical Christianity, but only of their practical value for Christian life, virtually monopolized the theological arena.

In explanation of this decay of what was doubtlessly for years the most “scientific” school of theology in the land of Luther, the *Kirchenzeitung*, as well as conservative church papers in general, declare that this is no more than can be expected by an inexorable law of church history. The rule has been all along that a special theological school arises based upon some philosophical system, and then splits into two extremes, “a right” or conservatively inclined, and “left” or radical school. This was the case with the Baur or Tuebingen school which was the predecessor of the Ritschl school, and like the latter at one time had supreme control of advanced theological thought. The Baur school, of which Strauss with his famous — or rather infamous — *Life of Christ* was an extreme exponent, was an attempt to force the history of early Christianity on the Procrustian bed of Hegelian philosophy. Its stock in trade was an exaggeration of a truth, namely that early Christian faith and creed do represent different types of thought, the Pauline, the Petrine and the Joannine; it broke to pieces because it made these antagonistic and hostile and pretended to find the evidences of this hostility in the New Testament

books. Ritschl himself headed the "right" or positive wing of the Baur school, broke away from the master in the interests of a deeper conception of the Gospel, while the "left" or negative wing lived for a while on the purely negative features of the system and then disappeared.

The experience of the Ritschl school is exactly the same as was the experience of the "vulgar rationalism," that preceded the Baur school and was overthrown chiefly by the influence of Schleiermacher. Ritschl's following soon divided into two clans. The negatively inclined went over with enthusiasm into the new radical school, that known as the "religionsgeschichtliche" headed by such men as Bousset, Wrede and others, and best expressed in the well known "Volksbuecher" series edited by Dr. Scheele, of Marburg. This school is characterized by an extreme application of the Darwinian philosophy of evolution, maintaining that not only the Old Testament religion is a naturalistic in origin and development, but also that the religion of Christ and the Apostles is a syncretistic composite of religious elements found in contemporary Judaism and the ethnic creeds, naturally exclusive of a special revelation. The positive branch of the Ritschl school seems to be approaching step by step moderate yet positive views on the leading doctrines of Christianity. To this school Harnack also belongs, although he personally never sat at the feet of Ritschl.

The Wellhausen school has been the application of the evolution principle to the Old Testament in particular, and here too a decided break has occurred, and exactly as this happened in the case of earlier radical schools, namely some of his own pupils are protesting against its neological teachings attacking it in its very centre, namely its philosophical bases. Professor Sellin, of the University of Vienna has published a series of articles in the *Kirchenzeitung* on this subject in which he states as follows in substance:

There can be no doubt that a revolution is impending in the Old Testament department, the Wellhausen reconstruction scheme, which was built up about thirty years ago, and for twenty years has been antagonized by only a small

minority of schools, is showing breaks and ruptures at every corner. Hommel in a book written ten years ago, declared himself independent of his Wellhausianism; but only in the last few months have other members of this school, especially Winckler, of Berlin, and Baentsch of Jena, undertaken to undermine its walls. The latter has written a book directed especially against the Darwinistic tendencies of this school and declares that the days of the evolutionary interpretation of the religion and the history of the Old Testament are a thing of the past.

It is a noteworthy fact that the adherents of the advanced schools are evidently doing some thinking on account of the threatened rupture of their school, not through attacks from without but from internal dissensions. Thus, the *Theologische Rundschau*, edited by Bousset, contains a long discussion of Baentsch's work and while not conceding that it has overthrown any fundamental teaching of Wellhausianism, yet declares that the latter evidently requires revision. The popular organ of liberal theology, the *Christliche Welt*, of Leipzig, gave the work an extended notice acknowledging that a serious blow had been given to the current Old Testament criticism. If this school, must now engage in a fight for its existence, it is evident that the veteran Wellhausen will not engage in the combat. He has for several years now turned from the Old to the New Testament, and has already worked out a scheme of his own on the Synoptic problem.

Even conservative papers admit that these advanced schools as they rise and fall, leave behind them for the permanent good of theology the small residuum of truth the exaggeration and abuse of which constituted their stock in trade. The Baur school taught the church to understand better than before the various phases of doctrine and life in early Christianity, and the Wellhausen school has shown the historical side in the Old Testament development which had before been hidden under the doctrinal and dogmatical. The church has in each case profited by the discussions called forth by the various advanced schools of theology,

although negative criticism has done endless harm to the church.

THERE have been widespread and serious outbreaks against the clergy and institutions of the Roman Catholic Church in northwestern Italy. They were provoked largely through alleged exposures by the newspapers of immoralities in schools and monastic institutions. Mass meetings denouncing the corruption of the priests have been held in all the cities of the region. A Salesian college at San Pier d'Arena, a suburb of Genoa, was attacked by a mob with stones. Seven of the priests defended themselves with revolvers, which angered the crowd so that they broke into the building and set it on fire. The priests were with difficulty rescued by the troops. The Salesian Fathers from their college at Varazze had to be locked up in the prison at Savona to protect them from the mob. At Mantua and Spezia churches were pillaged and the sacred vessels and furniture burned in the square. In the fight between the mobs and the police a number of persons have been wounded or killed on both sides. The director-general of the Salesians has brought suit for damages against the newspapers which published the scandalous accusations. The government has announced that martial law will be imposed in Northwestern Italy unless the violence comes to an end. The premier, Signor Giolitti, has issued an order to have church buildings protected by troops and also a thorough investigation made into the alleged exposures. He denies that the government intends to follow the example of France in suppressing the religious corporations and closing their schools.

NEW FIND IN EARLY CHRISTIAN LITERATURE.

It was known from the account found in the writings of the church historian Eusebius, that the great Bishop Irenaeus, of Lyons, had published a work known as the

"Apostolic Proclamation," in which a summary of Christian doctrine, as currently accepted by the orthodox in the last decades of the second Christian century, was expounded for the instruction of the faithful. Just about a year ago western scholars were agreeably surprised to hear that an Armenian translation of this originally Greek work had been discovered and that an edition and translation would be issued as soon as possible. This promise has now been made good in the latest issue of the "*Texte und Untersuchungen zur Altchristlichen Literatur*" edited by A. Harnack and C. Schmidt (Leipzig. Hinrichs, 1907, 6 marks). The work itself was found in the Mother of God church in this city of Eriwan, by two Armenian savants, Dr. Karapat Ter-Mekerttshian and Lic. Dr. Erwant Ter-Minnassiantz, and was by them edited in the Armenian and furnished with a German translation, which latter was corrected by Dr. Finck of Berlin, while Harnack himself added the Introduction and a series of notes.

The general editor himself, Dr. Harnack, as also other specialists, such as Profesor Johannes Kunze, in the *Theol. Literaturblatt*, No. 3, discuss the authenticity of the book and declare that there cannot be any reasonable doubt that Irenaeus, is its author. Not only is he so declared to be by Eusebius, but Irenaeus was also one of the few leading Christian writers of that period to whom the productions of other pens were never attributed; and in addition the author if this book cites as one of his own writings the famous work Against the Heretics of which Irenaeus is the author. The work is dedicated to a certain Marcianus, evidently a layman, and is intended largely for his instruction in Christian doctrine. It seems to be conceded that this newly discovered work is one of the latest of Irenaeus. Its title is "Demonstration of the Apostolic Proclamation," The contents, while not of sensational interest as were those of the Teaching of the Twelve Apostles and of the Apocryphal Gospel of St. Peter, also finds in earlier years from early Christian literature, are exceedingly interesting, and, as Harnack declares, valuable in showing how settled and

fixed the orthodox views maintained by Irenaeus at so early a date already were. The contents, for the convenience of reference now divided unto one hundred chapters, is by the author himself declared to have as their purpose "the proclamation of the truth," adding "so that you may know all the members of the body of the truths even to small things and see the proofs of divine things in brief form." This leads us to the "Canon of faith," which is to be found in the Trinitarian baptismal formula. "For we have received baptism for the forgiveness of sins in the name of the Father and in the name of Jesus Christ, the Son of God who has become flesh and has died and has been raised again from the dead; and in the name of the the Holy Ghost." The Trinity the author evidently regards as the foundation of the Christian system. Upon this dogmatical basis the author aims to do three things in the rest of the book, viz: 1) to explain the contents of Christian knowledge: 2) to prove this truth from the Scriptures, and more particularly from the prophetic writings; 3) to defend this truth against false teachings. The first he does in chapp. 8 to 29, in a theological and historical way; the second in 30-42, in which O. T. typology is largely employed, especially Abraham and David being used as types of Christ. In the concluding part he discusses such problems as the divine Sonship of Jesus; His preexistence together with His activity already in the Old Covenant; His incarnation and his birth, together with His sufferings, death, descent into hell, resurrection, ascension to heaven, and being seated at the right hand of the Father. The conclusion of the whole book declares that it is "a beautiful declaration of the truth" and as "the way to life;" and ends by again making the Trinity doctrine the sum and substance of Christian truth. Harnack states that while the find brings us nothing absolutely new, it nevertheless deserves a warm welcome in reflecting the solid orthodoxy of Irenaeus and his times. Kunze states that the detail study of the book is sure to throw a good deal of light on the earliest history of the church.

RADICAL THEOLOGY IN ENGLAND.

That the "New Theology" of the Rev. R. J. Campbell, of England, is nothing but rank infidelity is proved by the plaudits that he is receiving from certain quarters. Even avowed infidels hail him as an ally. The infidel editor of the London "Clarion," Robert Blatchford, declares:

"Mr. Campbell is a Christian minister and I am an infidel editor; and the difference between his religion and mine is too small to argue about. But I sail under the Jolly Roger.' The 'New Theology,' asserts Mr. Blatchford, is 'God and My Neighbor' (his own book) 'with the soft pedal on.' 'It is Thomas Paine in a white tie, . . . the Ingersoll fist muffled in a boxing-glove.' The editor of 'The Clarion,' avowing himself 'an agnostic socialist,' confesses himself 'naturally pleased' with Mr. Campbell's book, and hopes 'every Christian in the Empire will read it, and will read 'God and My Neighbor' immediately after it.' The 'conjunction,' he says, 'will prove surprising,' and he goes on to indicate some of the ways thereof:

"Mr. Campbell believes—I think—in the immortality of the soul. I express no opinion on that subject, as I have no data.

"Mr. Campbell calls nature God. I call nature nature.

"Mr. Campbell thinks we ought to have some form of supernatural religion, and that we ought to associate with Christ. I prefer a religion of humanity without idolatry.

"Mr. Campbell thinks Jesus the most perfect man that ever lived. I think there have been many men as good, and some better. But beyond those differences I think I may venture to say that there is nothing Mr. Campbell believes that I deny, and nothing I believe that he denies. Beyond those differences I am as much a Christian as is the Rev. R. J. Campbell, and the Rev. R. J. Campbell is as much an infidel as the editor of 'The Clarion.'

"Mr. Campbell rejects the doctrines of the fall and the atonement. He denies the divinity of Christ, the virgin birth, and the resurrection. He denies the inspiration and

infallibility of the Bible and he rejects the idea of divine punishment and an everlasting hell. So do I.

"Mr. Campbell abandons the orthodox theory of sin, and says that selfishness is sin, and that unselfishness is morality and salvation. So do I.

Mr. Campbell meets me more than half-way on the subject of determinism, and will, I believe, come the other half when he has thoroughly mastered the problem.

"These are bold assertions, and perhaps Mr. Campbell may think them too sweeping; but the proof is easy.

"The best proof is a comparison of 'The New Theology' with my 'infidel' books."

But not a wit behind their European brethren in infidelity are men who are still preaching in this country from professedly Christian pulpits. An Episcopal clergyman of Cincinnati, Cox by name, recently said in a sermon:

"The cross of Christ will not save you. It is your own cross that saves you. Faith in Christ means faith in His method, belief in the things He believed in. He has been made, practically, in our liturgy and in our hymns, in our Sunday-school teachings and in our sacred poetry, a substitute for man. This is not true. 'None can redeem his brother nor give to God a ransom for him.' No not even the Christ.

"The great work of the world will go on rapidly, with courage and faith and enthusiasm, when men once learn that the power is in their own hands, in their freedom to choose the better way, in the improbability of most men, in the ultimate perfectibility of the race."

Over the portals of the Christian Churches in which such doctrine is proclaimed should indeed be written "Ichabod," thy glory is departed.

When Dr. Joseph Parker was pastor of the London City Temple, he declared in a public address that if the day ever came when the Gospel ceased to be preached there, that "Ichabod" should be written over the portals of the Temple. Shortly after the announcement made by the present pastor, the Rev. J. R. Campbell, in favor of his "New

Theology," two well dressed men appeared at the Temple early in the morning, and while one of them stood on the ground, the other mounted a ladder and over the door painted in large letters, visible at a considerable distance, the word "Ichabod."

THE RELIABILITY OF THE GOSPELS.

The New Testament Gospels have been in the fire of criticism for a generation. Two questions have been in the forefront of discussions, the Synoptic problems, or the literary genesis of the first three Gospels and their mutual relation of dependence or independence; and, secondly, the Joannine problem, or the historical reliability of the account given of Jesus in the fourth Gospel. What have been the real results of all these discussions? Professor Sachsse, of the University of Bonn, in a characteristic and somewhat conservative address delivered to a large pastoral conference in Barmen, has given a summary of these results. His lecture, published under the title of "*Die Zuverlässigkeit unserer Evangelien*" (The Reliability of our Gospels), claims the following as demonstrated by modern Gospel research:

1. It is not idle curiosity but a duty and a thankful task to investigate the origin and the historical character of the Gospels.

2. The third Gospel acknowledges that it was written by a pupil of the Apostles (Luke I, 1-4).

3. The author of the fourth Gospel claims that he was an eye-witness of what he reports concerning Jesus (John I, 19). In chap. 21, 24, John is called the author of this Gospel.

4. Mark wrote the second Gospel in Rome, soon after the death of Peter. (Eusebius, Church History, 3, 39).

5. The first Gospel contains the earliest account of the discourses of Jesus. A pupil of the Apostles reports that these discourses were written in Hebrew. Afterwards they

were translated and supplemented by an account of the doings of Jesus.

6. Accordingly the Gospel of Mark was written about 65; Matthew and Luke between 70 and 90; John between 90 and 100.

7. The account of the doings of Jesus did not experience any notable changes from 65 to 100.

8. It is entirely impossible that a legendary change should have taken place between 30 and 60, as this could not have been the case while Peter and other Apostles were yet alive.

9. Such conclusion as to a change could also not be drawn from the accounts given of the miracles of Jesus, for Peter and Paul as also Jesus himself claimed to have performed such miracles.

10. In view of these facts two methods of attack have been tried, either Jesus and His disciples were declared to be shrewd imposters or ecstatic enthusiasts. Both methods are diametrically contrary to the manifest character of Jesus and His disciples, and are historically not tenable for this very reason.

11. The Gospels are not silent on the weaknesses of the Lord in the days of His humiliation, nor do they ignore the sins and the mistakes of the leading Apostles.

12. They are accordingly historically correct pictures of the doings of Jesus.

13. The Evangelists wrote, being moved by the Holy Ghost to prepare these Gospels, so that the congregation could have for all times a faithful picture of the Lord; and they were enlightened by the Holy Ghost to recognize the glory of the Lord. In reporting the details they were dependent on their own observation, their memory and the reports of eye-witnesses, which they had to examine.

IN the *Daheim*, of Leipzig, No. 31, Prof. Paul Samossa discusses at considerable length the reason of the anti-foreign crusade that is making itself felt with increasing power in

the academic circles of Germany. During the past semestre, out of 45,136 students enrolled in the universities, no fewer than 4,151, or 8.6 per cent., were foreigners; and of the 12,000 that constituted the student body in the Technological Institutes no less than 2,701, or 22.5 per cent., were foreigners. The Russians especially are crowding out the German students. Russia admits only a certain percentage of Jews to her higher educational institutions, and as a consequence those who cannot gain admittance go to Germany. The anti-foreign propoganda began in the Technological Institute, and has now spread to the universities, the chief reasons being the fact that particularly in the laboratories they crowd out the Germans, and that they make use of the knowledge and skill acquired at German schools to the detriment of German trade. Various methods have been suggested to counteract the evil. Several institutions have raised the tuition for foreign students; others have decided that foreigners can be enrolled only after the Germans have had the first chance during the first weeks of a new term. These means have, however, not proved effective, and at a recent convention of the university rectors the first was strongly condemned as unwise. Professor Samossa does not excuse entirely the German universities in this matter, asserting that several of the universities have made the doctorate examination so easy for foreigners that in some countries, notably America and Holland, the German doctor of philosophy is not higher respected. He believes that the German Government will be compelled to take some radical steps in this matter.

COLUMBUS THEOLOGICAL MAGAZINE.

Vol. XXVII.

DECEMBER, 1907.

No. 6.

THE CHRISTOLOGY OF THE OLD TESTAMENT.

BY PROF. F. W. STELLHORN, D. D., COLUMBUS, O.

A Summary of Lectures delivered at Rye Beach, published at the request of the Association.

VI.

In a certain sense, as in a germ, the so-called first gospel, Gen. 3, 15, contains every important point of all that in the Old Testament is prophesied concerning the Messiah, namely, that he is to be the seed of the woman in a special sense and hence the crown, head, and representative of the whole human race, and that in his conflict with the arch enemy of mankind he will also have to *suffer*. The former has been further depicted in those other prophecies concerning the Messiah that we have been considering so far. Of the latter we have not yet had an occasion to speak any further. And still it is not only a very important but also an absolutely necessary element of the redemptive work of our Savior; for this work consists in bruising, or crushing, the head of the serpent, in which his own heel is to be bruised, or crushed, by this serpent. Whilst he is inflicting a deathly blow upon the principal part of his enemy, he will be wounded by this enemy in the lowest part of his person in a very painful way. But of this latter part of the primeval prophecy we also have further elucidation in the later promises.

The *sufferings* of the Redeemer of mankind, which
Vol. XXVII. 21.

for the sake of completeness were already mentioned in the fundamental prophecy, short as it is, have been taken up and further explained only in the later prophecies because it is the most difficult part to understand, that is, aside from the light thrown on it by the New Testament fulfilment. This is shown clearly by the conduct as well of the disciples of Christ prior to his resurrection as by that of the Jews and their leaders at that time and up to our own times. A suffering Messiah was an offense to them, as it is foolishness to natural man in general. Yea, we find the same thing in our times also with other men, at least to some extent. The sufferings and the death of our Savior, which can have a real purpose and be understood only when looked upon in the Biblical sense as vicarious, as such form the principal cause of offense even to many theologians that claim to be the true and genuine followers of Christ and Luther. This is the case not only with *Ritschl* and his school but also with *Seeberg* and a good many others that in general are more conservative than those. In fact, the vicarious sufferings and death of Christ are the principal stumbling block in our times. But whoever does not understand the sufferings and death of Christ in their vicarious character, he does not understand the very essence of Christianity; he is in dense ignorance regarding the whole plan of salvation and the entire revelation of God. And since this is the case, since the sufferings and the death of the Messiah form such an important, absolutely necessary part of his redemptive work, it cannot but be that beside the first Messianic promise, we find in the Old Testament prophecies that speak of these sufferings and this death in a clear, unmistakable manner, though we cannot expect them to be first in order just as little as Jesus himself at first emphasized this feature of his work. For the plan of salvation and the way to heaven is the same for all men, and hence was the same in the Old Testament as in the New; but the revelation of God, as his work and operations in general, is gradual and successive.

And now, after these introductory remarks, which, especially in our times, will hardly seem out of place, we will proceed to consider the principal passages of the Old Testament that speak of a suffering Messiah.

PSALM XXII.

This psalm, according to *Delitzsch*, contains three principal sections: 1. a heartrending cry of anguish gradually rises to a petition of heartfelt confidence (vv. 1-11); 2. the holy singer describes his internal and external sufferings and thus relieves his heart (vv. 12-21); 3. he concludes with thanks and hope (vv. 22-31).*

The title of this psalm ascribes it to David; and although these titles, just as well as the inscriptions at the head and at the close of New Testament writings, may have been put there later, there is not the least reason to regard this title as not reliable. *Delitzsch*, therefore, defends its authenticity very decidedly; and *Schultz* agrees with him. Everything we find in this psalm is in accordance with the authorship of David. A goodly number of expressions are altogether Davidic, and the whole situation forming the basis of this psalm is in accord with the times of David's persecution by Saul. *Delitzsch* thinks that the event described 1 Sam. 23, 25 sqq., was the occasion for composing this psalm. It is a principle that never should be departed from that *historical* tradition must be regarded as true and reliable unless valid and cogent reasons prove the contrary; for otherwise we could not know anything about the past and very little about the present, except in so far as we ourselves may have had a part in it. So we can take it for granted that David is the author of this psalm. The only question is: *Does he speak of himself and his own sufferings and experiences? Or, does he in a prophetic spirit speak of another one?*

That what he says, *does not refer to him exclusively,*

* The verses are here numbered as in the American Revision, the title not being counted as a verse.

is manifest; for a considerable part of it goes far beyond him. *Delitzsch* sets this forth in a very nice way. He says: "There is, indeed, in the history of David, when persecuted by Saul, a situation that can have caused the picture of sufferings that is found in this psalm, namely, 1 Sam. 23, 25 sqq. The further circumstances of this oppression in the wilderness of Maon are not known to us; but we are sure that they in no wise were so much alike the strange, awful traits of sufferings depicted in this psalm that these could be regarded as historically true, literally exact representations of them. Compare in contrast psalm 17, which was composed at that time. Just as little in David's life those prospects have been realized that in this psalm he connects with his delivery. But the first half coincides exactly with the passion of Jesus Christ and the second half with the results proceeding from his resurrection. It is the painful situation of a crucified one that in verses 14-17 is placed before our eyes in graphic truth: the straining of the limbs of the naked body, the torture of the hands and the feet, and the burning thirst which, in order that the Scriptures might be accomplished, our Savior manifested in the cry, I thirst, John 19, 28. Men that railed and wagged their heads passed by his cross, Matt. 27, 39, as verse 7 says: jeering they cried out to him, May that God on whom he trusts deliver him, Matt. 27, 43, as verse 8 says: his garments were divided, and lots were cast for his coat, John 19, 23 sq., in order that verse 18 of our psalm might be fulfilled. The fifth of the seven words of the dying Redeemer, My God, my God, etc., Matt. 27, 46; Mark 15, 34, is the first word of our psalm and the appropriation of the whole of it. And the Epistle to the Hebrews 2, 11 sq., cites verse 22 as a word of Christ for a proof that he is not ashamed to call those brethren whose sanctifier God has ordained him to be, just as he after his resurrection actually did, Matt. 28, 10; John 20, 17. And these are not by far all the interrelations. Not alone the sufferings of the Crucified One, but also the salvation of the world resulting from his resurrection and its sacramental appro-

priation this psalm places before our eyes in such a manner, *ut non tam prophetia quam historia videatur* (Cassiodorus: that it does not seem so much a prophecy as a history). Hence the ancient Church did not regard David as the one speaking in this psalm but Christ, and condemned *Theodorus of Mopsveste* who explained it as speaking of a contemporary of the author. *Bakius* expresses the sense of the old Lutheran exegetes when he says: *Asserimus, hunc psalmum ad literam primo, proprie et absque ulla allegoria, tropologia et ἀναγωγή integrum et per omnia de solo Christo exponendum esse*" (we assert that this psalm literally in the first place, properly and without any allegory, tropology and mystical sense, is altogether to be explained of Christ only). "Even the Synagogue, as far as it recognizes a suffering Messiah, hears him speak here and understands 'the hind of the morning' as a name of the *schechina* and as a symbol of the dawning deliverance."

Delitzsch and *Schultz*, as well as almost all the modern exegetes, take it for granted that David speaks here in the first place concerning himself. "For us, who look upon the whole psalm as the speech of David, it does not on that account lose anything of its prophesying character. *It is a typical psalm.* That very God who communicates his thoughts of salvation to the spirit of man and thereby causes it to become a word of prophetic announcement has formed history itself to be a typical representation of the future salvation; and the proof for the truth of Christianity that flows from this actual prophecy of the history preceding and preparing it is just as cogent as that which is taken from the verbal prophecy. That David, the one anointed by Samuel, before he reached the throne, had to go a path of sufferings that is similar to the path of suffering of Christ, the Son of David baptized by John, and that these typical sufferings of David have been fixed for us in the psalms as in an image reflected by a mirror, this is an arrangement of God's power and grace and wisdom." (*Delitzsch.*) The principle stated here is correct, and the psalm does not lose anything of its Messianic

character when we take this view. It is certainly the first and the natural impression that David speaks, in the first place, of himself. That the Old Testament contains such typical prophecies, that is, passages that speak in the first place not of the Messiah, but of another historical person living at the times of the Old Testament, but then, in the second place, also of the Messiah, whose type that Old Testament person was, is clear especially from Matt. 2, 15 and Heb. 7, 11 sqq. These two passages cannot at all be understood without such an assumption. In Matt. 2, 15 it is stated that the infant Jesus was in Egypt until the death of Herod, "that it might be fulfilled which was spoken of the Lord through the prophet saying, Out of Egypt did I call my Lord." This prophecy is found Hos. 11, 1. There we read: "When Israel was a child, then I loved him, and called my son out of Egypt." These words in themselves show that the prophet, in this connection, speaks of the people of Israel, and of it alone. If there could be any doubt about this it would be dispelled immediately by the following verses: "The more the prophets called them the more they went from them: they sacrificed unto the Baalim and burned incense to graven images. Yet I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them, etc." Now, if Matthew is right in saying that Jesus fulfilled this word of the prophet by being in Egypt for a certain time, as he surely is, it can only be because the people of Israel by their sojourn in Egypt were a type of Christ, the greatest member of their nation, that they by and in that historical occurrence prefigured a similar event in the life of Jesus. And the same holds good with regard to Heb. 7, 1 sqq. There what Gen. 14, 18-20 is said, and even that which is left unsaid, of Melchizedek, the King of Salem, is applied to Christ, though no word in the latter passage says anything about him. Of course, this can be explained only by regarding Melchizedek as a type of Christ, prefiguring him in the points mentioned.

But *Delitzsch* well remarks: "Psalm 22, however, is

still not a mere typical one. For in the nature of the type lies the distance between the type and the antitype. But in psalm 22 David with his lamentations descends into a depth that lies beyond the depth of his sufferings and with his hopes ascends to a height that lies beyond the height of the reward of his sufferings. In other words, the rhetorical figure of hyperbole, without which the poetical diction in the eyes of a Semite would be flat and colorless, stands here in the service of the Spirit of God. The hyperbolic element thereby becomes prophetic." Thus, then, we may say that this psalm is typical in the highest degree: the typical element rises to the directly prophetic. We believe that this view of *Delitzsch*, regarding this psalm as typico-prophetic is more natural, more in accordance with the first impression, which should not be disregarded without any cogent reason, than the view of our older exegetes who regard the psalm as directly and exclusively prophetic. But the main point is to see and to acknowledge that it really and truly refers to Christ and represents him in his sufferings. Also *G. F. Oehler*, in his "Theologie des Alten Testaments," says: "Whether this psalm is spoken from the experience of sufferings by David, or Jeremiah, or another servant of God" (as some hold, but, as we have seen, without any necessity or authority), "the description given in it of the causal connection between the sufferings of a righteous one ending in death and the consummation of the Kingdom of God, indeed, by far transcends whatever could be predicted of any personality of the Old Testament. Also Israel as a people (as *Kimchi*, a Jewish theologian of the Middle Ages, takes it) cannot, much as some things stated here might seem to fit, be the subject of this psalm because the one that speaks here in verse 22 clearly distinguishes himself from the people."

Verse 16 is the one that evidently presents the greatest difficulties to a careful exegesis. The American Revision renders it: "For dogs have compassed me: A company of evil-doers have inclosed me; *They pierced my hands and my feet.*" The foot-note, however, says concerning the

last clause, the seat of the difficulty: "So the Sept., Vulg., and Syr. The Hebrew text as pointed reads, Like a lion, my etc." *Delitzsch* translates, in accordance with the Hebrew text in its Masoretic vocalisation: "Denn umringt haben mich Hunde, eine Boesewichter-Rotte mich umkreiset, dem Loewen gleich, meine Haend' und Fuesse." *Schultz* renders it: "Denn mich haben Hunde umringt, eine Schar von Boesewichtern dringt rings auf mich ein, nach Loewen-art, auf meine Haende und Fuesse." The translation of *Kautzsch* is similar; and the same, no doubt, is true of nearly all modern translations. In this case they cling to the Masoretic reading of the original text, much as at least some of them in general are inclined to suspect a corruption in any somewhat difficult reading. Here, it would seem, they hold to the Masoretic text because it does not compel them to look upon it as an undeniable prophecy of Christ's sufferings on the cross. *Delitzsch*, however, remarks: "In verse 17 (16)c the sense of *Kaäri, instar leonis*' (like a lion), "is either this, that they, looking for a point of attack, go around his hands and feet, like a lion around his prey upon which he throws himself as soon as it moves, or that they, standing around him like lions, make it impossible for his hands to defend him and for his feet to escape. But this expression, 'my hands and my feet,' remains linguistically hard and dragging, whether you regard it as the accusative of the member beside the accusative of the person or as an object of the verb 'they have enclosed,' supplied from verse 17 (16)b." Hence, "with all the ancient witnesses," he thinks that we have here the form of a verb, as also the K'ri gives it. With the exception of the Targum, a Chaldaic paraphrase of the books of the Old Testament composed at the time when the Hebrew language was no more the vernacular of the Jewish people, which is undecided, all the old translations give the sense of *Kaäru*, the form of a verb, which is understood in different ways but can well have the sense of the Septuagint translation, ὤρυξαν, and that of the Vulgate, *foderunt*, that is, *They have pierced.*" Also the well-known Hebrew Dictionary of

Gesenius, the basis of all modern Hebrew Dictionaries, admits that the reading which is presupposed by the ancient versions fits best in the context.

So we find in psalm 22 the picture of a *suffering Messiah* who by the impious is tortured in the most cruel manner. To the question why he has to suffer in such a way we find here only the answer, Because he is a faithful servant of God and his enemies are impious. The righteous must suffer much in this world of sin and godlessness. But we have especially one chapter in the Old Testament that furnishes us a deeper and complete answer to this momentous question; and that chapter we intend to study the next time.

NOTE.—The title or inscription of this psalm is rendered in the American Revision: "For the Chief Musician; set to Ajjeleth hash-Shachar (that is, The hind of the morning). A psalm of David." The middle clause of this title has often been regarded as symbolical, expressing in figurative language the contents of the psalm. *Luther*, for example, in his explanation, devotes quite a section to its symbolical explanation. He takes the "*hind*" to be a figurative designation of Christ and thinks that he is called "the hind of the morning," or more literally "of dawn" or "morning twilight," because he was taken captive in the night and taken before the High Council early in the morning. Therefore he translates: "Von der Hindin, die fruehe gejagt wird": of the hind that is hunted early in the morning. But though this would make good sense here, it is safer to regard this expression here, as similar expressions in the titles of other psalms, as the indication of the tune or melody according to which this psalm was to be sung, just as we find such indications in our German hymn-books. But, as *Delitzsch*, showing also here his conservative spirit, well remarks, it is possible that this tune was chosen with reference to the contents of the psalm, symbolizing the breaking through of the light of deliverance through the darkness and night of dire affliction.

COMMUNION UNDER ONE KIND.

(*Communio Sub Una Specie.*)

BY REV. WALTER E. TRESSEL, A. M., FREMONT, O.

II.

Rome seeks, by numerous arguments, to justify her practice of half-communion. Are her arguments of real worth? Is her contention in behalf of communion in one form accomplished with the weapons of fact and truth, or have her weapons been forged by her own hands, in the work-shop of her own councils and schools? Protestants cannot acknowledge that Romanists have furnished convincing arguments for the elimination of the cup from the communion on the part of the laity. The arguments offered in defence of this custom seem singularly weak, and are so directly contrary to what Holy Scripture teaches, that we can only wonder that the practice ever obtained a foothold in a body of people professing fidelity to Christ.

In our examination of Rome's presentation of her case we will follow, rather closely, Cardinal Gibbons' argumentation for the half-communion. In the "Faith of our Fathers" (67th edition) this distinguished member of the Roman hierarchy devotes one whole chapter (the twenty-second, pp. 342-350) to the subject here under consideration. It is proper to assume that his presentation is authoritative, and that his statements may be accepted as a fair exhibition of his church's belief on the question involved. Nevertheless, in order to do amplest justice to Rome's position, her symbolical declarations will also be quoted; her standards of faith will be laid under contribution, in order to reach a full and perfect understanding of what she teaches on the subject of communion under one kind.

1. In the Romish system of doctrine the church-idea has large space and prominent place. Much stress is laid on the authority of the church, on the decrees of synods

and councils. *Roma locuta est, res finita est.* According to Romish teaching the church, in its essence, is a visible institution, as visible and palpable as the Republic of Venice (Bellarmine: *ecclesia enim est coetus hominum ita visibilis et palpabilis, ut est coetus populi Romani, vel regnum Galliae aut respublica Venetorum*). Agreeable to this externalizing conception of the church in its essence, is Rome's claim to infallibility, a prerogative which she claims for and arrogates to herself alone. Rome, as a visible, outward organization, decrees herself infallible. And when the pope, as head of this visible institution, has spoken *ex cathedra*, the final, irrevocable word has been uttered.

Cardinal Gibbons discusses the doctrines of the "Trinity, the Incarnation, etc.," in one short chapter comprising four pages. This is the first chapter of his oft-quoted work. Then follow eleven chapters which are devoted to a consideration of the CHURCH — its unity, holiness, catholicity, apostolicity, perpetuity, infallible authority, primacy of Peter, supremacy and infallibility of the popes and temporal power of the popes. Four pages are given to the "Blessed Trinity, the Incarnation, etc.;" one hundred and sixty pages are given over to the church, its attributes, prerogatives, and government. Great is ECCLESIA — of the Romans!

Cardinal Gibbons writes: "Where shall we find this essential unity of faith and government? I answer, confidently, nowhere save in the Catholic Church" (meaning, of course, the Roman communion). Further: "The Church has authority from God to teach regarding faith and morals; and in her teachings she is preserved from error by the special guidance of the Holy Ghost. The prerogative of infallibility is clearly deduced from the attributes of the Church." "The Church is not susceptible of being reformed in her doctrines. The Church is the work of an Incarnate God. Like all God's works, it is perfect. It is, therefore, incapable of reform. Is it not the height of presumption for men to attempt to improve upon the work of God? Is it not ridiculous for the Luthers, the Calvins, the

Knoxes, and the Henries, and a thousand lesser lights, to be offering their amendments to the Constitution of the Church, as if it were a human Institution?" Remember: Church = Roman Catholic Church. The Roman church has not erred, cannot err — if we take her word for it. "*Haec una ecclesia errare non potest in fidei ac morum disciplina tradenda, cum a Spiritu Sancto gubernetur,*" declares the Catechismus Romanus. (This one church cannot err in her delivery of knowledge concerning faith and morals, since she is guided by the Holy Spirit.) Guericke, in his Symbolik (3d ed., p. 679), accurately describes the importance attached, by Romanists, to their doctrine concerning the church. He writes: "Die Lehre von der Kirche liegt eigentllich als der allgemeine Stützpunkt — der Ring, der alles zusammenhält — dem ganzen katholischen System zum Grunde; denn alle Punkte, wenn es auf die letzte Gewährleistung der Glaubensbestimmungen ankommt, führen auf die entscheidende Autorität der Kirche zurück."*

Rome's doctors and teachers, in their search for argu-

* Dr. Charles P. Krauth's essay on "The Relations of the Lutheran Church to the Denominations Around Us," read before the First Free Lutheran Diet (Philadelphia, December, 1877), contains some able, acute, and profound reflections, which may appropriately be given here. "The Lutheran Church," writes Dr. Krauth, "does not claim infallibility. She has not overthrown one Rome to set up another. She simply claims that in fact she has not erred in the Articles of Faith, and this freedom from error she ascribes, not to herself in her human powers, but alone to the grace of God operating in His own appointed ways in accordance with His own immutable promises. The Church of Rome says: The Catholic Church is *infallible*; the Church of Rome is the Catholic Church; the Church of Rome is *infallible*. We say the entire Catholic Church, as entire, alone is infallible, and that simply in respect of all the fundamentals of personal salvation. The Lutheran Church contains but a part of the Catholic Church, therefore she is not infallible. But our Church says also: *Any* part of the Church which seeks the truth in complete accordance with God's commands and promises will be kept from failing. The Lutheran Church has so sought the truth; therefore she has been kept from failing." P. 56.

ments to support the practice of cup-withdrawal, have freely made use of the church-idea, the notion of the church's authority.† The Bishop of Rochester (1114) wrote to a friend: "Christ has granted the liberty to His church to administer as she thinks best the sacraments instituted by Himself." Robert Pullus (or Pullen, one of the first teachers at Oxford, d. about 1147) asserted: "Christ has left it to His bride, the church, to determine how she will receive the Lord's Supper." The Council of Constance (1415) argued similarly, declaring that, as the church could change the time for the celebration of the eucharist, so she could change this particular *custom* (as though the use of the wine in the sacrament were a mere *custom*). The Council of Basle (1437) appealed to the idea of church authority. "The church," it was declared by that Council, "guided by the Spirit of truth, who is eternally with her, and with which Christ, according to the Scripture, remaineth until the end of the world, has the right to prescribe how this sacrament shall be administered to those who do not consecrate." The Council of Trent spoke in the same tone (Cap. 2): *Praeterea declarat, hanc potestatem perpetuo in ecclesia fuisse, ut in sacramentorum dispensatione, salva illorum substantia, ea staret vel mutaret, quae suscipientium utilitati seu ipsorum sacramentorum venerationi pro verum, temporum et locorum varietate magis expedire judicaret*" (Moreover she declares this power to have been

† William Reed Huntington, D. D., (Episcopalian) has some thoughts in his essay on "The Church Idea," which are pertinent to our discussion. He writes in opposition to Rome's conception: "A Revelation once given is susceptible of improvement at no hand save the Revealer's. We may use our ingenuity in interpreting and applying its contents; but until it has been superseded by a new revelation of paramount authority, our simple duty is to guard it alike from increment and loss." Again: "No 'theory of development,' skillfully wrought as it may be, can ever prove the mistletoe to have been in the acorn around the offspring of whose womb it clings. Like produces and develops like, and there are features of Romanism for the like of which we search the New Testament in vain."

continually in the church, that, in the administration of the sacraments, their substance remaining intact, she might establish or change those things which she might judge to be more expedient, by virtue of variety in circumstances, times, and places, for the advantage of the recipients or the veneration of the sacraments themselves). Cardinal Gibbons employs the argument of ecclesiastical authority. "The Church teaches" (he says, p. 342) "that Christ is contained whole and entire under each species." "We nowhere find" (p. 344) "our Savior requiring the communion to be administered to the faithful under both forms; but He has left this matter to be regulated by the wisdom and discretion of the Church, as He has done with regard to the manner of administering Baptism." P. 350: "Should circumstances ever justify or demand a change from the present discipline, the Church will not hesitate to restore the cup to the laity."

We are prompted to the inquiry (we think more justly put here than on the occasion noted in Matthew 21, 23): "By what authority doest thou these things? and who gave thee this authority?" The authority exercised in the dismemberment of the eucharist, is it "from heaven, or of men?" Is it divinely conferred, or humanly assumed and arrogated authority? There need not be the slightest hesitancy in proclaiming that there has been, in this matter, human, sinful interference and meddling with something divinely commanded.

It is a grievous error, on Rome's part, to assign the cup to the unessential things. She herself recognizes and acknowledges the importance and the necessity of the cup, by retaining it to the extent of requiring its use on the part of the consecrating priest. Is it not somewhat remarkable that the cup should be so necessary for the officiating priest, but should so suddenly lose its importance and significance when the laity come into view?

We do not question that the church enjoys freedom in the determination of some things connected with the administration of the Lord's Supper. God has not given laws and

regulations as to time (whether morning or evening) and place (out of doors or within doors, up stairs or down stairs, in the city or in the country); just as He has not decreed the quantity of water to be applied in the baptismal rite, nor declared that baptism should be performed at a certain hour of the day. But, as water is essential to baptism, so wine is essential to the Holy Supper. Christ commanded the use of the cup (for the exegetical proof of this statement we refer the reader to a later section of this discussion). The omission of the cup from the sacramental observance is certainly not commanded; it is not even suggested, recommended, or hinted at. But it is positively enjoined. Not one word is recorded delegating authority to the church to change one or both of the elements, or to omit one or both, or to substitute some other element for either or both. Not one iota of scriptural evidence exists in the least intimating that the church may do as she deems best in the matter of cup-withdrawal. An essential is, then, here at stake. Divine authority is actually challenged, yea, set aside, ignored, defied; human authority is acknowledged and followed, with the result that a divine ordinance is wounded, a sacrament is mutilated. Rome's presumptuous act strikingly reminds us of the description given in 2 Thessalonians 2, 4 of one "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

"What God hath joined together, let not man put asunder." "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it" (Deut. 4, 2). "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it" (Deut. 12, 32). In the case of a man's covenant, "no man disannulleth, or addeth thereto" (Gal. 3, 15): how much rather should a divine covenant be left intact? "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall

take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22, 18. 19). Let Rome lay aside her pride, repent of her arrogance, and give earnest heed to these words of Scripture; for the time is short: the judge is at the gate, and final accounting will soon be held. O, Rome, restore to the laity what thou hast unjustly taken from them! Make no delay! Now is the acceptable time. Thou canst not redeem the years and the centuries which are past, centuries of wicked withholding of Christ's cup from the lips of thy communicants; but thou canst redeem the present time by giving the cup as Christ commanded. Cardinal Gibbons, something more than circumstances not only justifies, but demands, "a change from the present discipline;" that something is the command of Christ; therefore, let the church not hesitate to restore the cup to the laity.

2. Another argument, not deemed by Romanists the strongest, yet regarded as of sufficient importance to entitle it to honorable place and mention in the setting forth of the papal position, is thus presented by the American cardinal already cited (p. 348 f.): "The wide-spread diffusion of Christianity throughout the world had rendered it very difficult to supply all the faithful with the consecrated wine. Such inconvenience is scarcely felt by Protestant communicants; whose numbers are limited, and who ordinarily commune only one certain Sundays of each month. The Catholics of the world, on the contrary, number about two hundred and twenty-five millions; and as communion is administered to some of the faithful almost every day, in most of our churches and chapels, and as the annual communions in every parish church are generally at least twice as numerous as its aggregate Catholic population, the sum total of annual communions throughout the globe may be estimated in round numbers at not less than five hundred millions. What efforts would be required to procure altar-wine for such a multitude? In my missionary journeys through North Carolina, I have often found it no easy task to provide for the celebration of Mass a sufficiency of pure

wine, which is essential for the validity of the sacrifice. This embarrassment would be increased beyond measure if the cup had to be extended to the laity, and still more so in cold regions, where the cultivation of the grape is unknown, and where imported wine is exclusively used.”*

Those familiar with Rome’s attitude on the *sub una specie* frequently encounter this argument. Giovanni Perrone (born 1794) a Jesuit, professor 1833 to 1848 at the Roman College, later rector at the same college, famous as the triumphant advocate of the *Immaculata conceptio*; notorious, also, as one of the greatest defamers of Protestantism, gives, in his larger dogmatics, a number of reasons for the Romish practice of administering the Lord’s Supper under the species of bread only. The fourth reason is, “Lack of wine in some places.”† The *Catechismus Romanus* (first appeared 1566), of symbolic authority in the Latin church, presents the argument now being considered in the following words: “*Accedit ad alias rationes, quod in pluribus provinciis summa vini penuria laboratur; neque id aliunde sine maximis impensis, ac non nisi longissimis ac difficillimis itineribus convehi potest.*” Add to the other reasons that in many countries they suffer from a great scarcity of wine; nor can it be carried from some other place without very great cost and very long, difficult journies).

* In a footnote Cardinal Gibbons adds: “While Protestants consider the cup as an indispensable part of the communion service, they do not seem, in many instances, to be very particular as to what the cup will contain.” He supports his criticism by giving two instances which have been brought to his attention. An Episcopal church in Virginia, he has been informed, uses “the juice of the blackberry instead of the juice of the grape”; from the New York Independent of September 21, 1876, he learns that a Baptist mission church, in far-off Burmah, used Bass’s pale ale instead of wine. It is hardly necessary for us to remark that the Lutheran Church does not practice nor tolerate such things, but condemns them just as heartily as she condemns Rome’s unbiblical practice.

† For Perrone’s seven arguments v. Philippi, Symbolik, p. 172.

This argument is quite old. John Gerhard, our great dogmatician, was acquainted with it. He speaks of "*penuria vini in quibusdam regionibus*," and of "*haec vini inopia*." Hollay, in his Examen, mentions the argument now under consideration: "*quia non in omnibus locis datur copia vini*."

But, if Jesus Christ has made the wine to be an essential element in the Lord's Supper,* does a dearth of wine necessitate a celebration of the Holy Communion under one form? If wine is not to be had, must one, on that account, proceed with bread alone? Did not Christ ordain the wine as well as the bread, and the bread just as certainly as the wine? The two elements belong together in the sacramental feast. The decrees of men can ventilate, but they cannot rightfully alter, the ordinances of God.

What is to be done when wine is not procurable? The holy sacrament must, in such case, be dispensed with. What other course can be pursued? If our blessed Lord, in His wisdom and providence withhold wine from the community in which we live, we must bow humbly to His will. He knew what He was doing when he designated wine for so honorable a use as a sacramental element and medium; He still knows what He is doing when He denies to a locality the fruit of the vine. It is, indeed, a sad thing to be denied the exceedingly great privilege of attending the Lord's table; it is a sadder thing to disobey God, to take to one's self authority which God has not conferred, to dismember and to mutilate a blessed sacrament. Yet, the everlasting and almighty God, when He, for some reason, denies this rare and exquisite privilege, will not fail the soul. Rich and ample compensation will be made His servants. The Word is still theirs, and thus their souls can be nourished and refreshed. "*Non privatio, sed contemptus, sacramenti damnat*."

Siegmund Jacob Baumgarten, in an appendix to the

* As before stated, the proof for this will be furnished later on in the discussion.

third collection of his theological opinions (p. 355 f.) touches briefly on the question: "Ob das Abendmahl in Ermanglung des Weins oder *Abstemius* ohne Wein, oder mit anderm Getränke gereicht werden könne?" His answer is: "In dem ersten Fall der zwölften Frage muss die Haltung des Abendmahls gar unterbleiben, Weil alle Verordnungen und Gebote äussere Gelegenheit und Möglichkeit voraussetzen: folglich kein Notfall erdacht werden kann, der jemand berechtigten sollte in den wesentlichen Stücken dieser von Christo verordneten gottesdienstlichen Handlung einige Aenderung vorzunehmen." Baumgarten's answer to the second part of the question will also be read with interest: "In dem andern Fall muss theils aller mögliche Versuch solchen natürlichen Abscheu zu überwinden angestellt und wiederholt werden, theils bei gänzlicher unüberwindlichen Unmöglichkeit auch nur den geringsten Tropfen Wein ohne Lebensgefahr zu sich zu nehmen, der Genuss des Abendmahls unterbleiben." Garhard, speaking of those who cannot drink of the wine without nausea, and who therefore cannot, for physical reasons, partake of the Lord's Supper in both kinds, advise against their partaking at all.* *"Praestat tales ab usu coenae abstinere, quam contrarium aliquid divinae institutioni susipere."* This judgment is apropos of the case here being considered.

But Rome's putting forward of a supposed scarcity of wine as a reason for half-communion needs further investigation. If Christ ordains the use of a thing, is it not right to presume that He will supply what is commanded and needed? Will not the lack, or deficiency, of an element upon which He has fixed the seal of His choice, be wholly exceptional and unusual? And when and where the use of such element is necessary, faith can safely rely on divine grace and power to provide the thing needful. How instructive are the Scriptures on this point! We read in Genesis 22, 7. 8: "And Isaac spoke unto Abraham his father, and said, My father: and he said, Here am I, my

* Loci, Cotta ed., Vol. X, 385b.

son, And he said, Behold the fire and the wood : but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering ; so they went both of them together." Abraham, father of believers, here utters a word which Rome would do well to apply to the eucharistic situation. When a sacrifice was needed, God furnished it : ought we not trust Him to furnish a sufficiency of wine? Again, we read the episode related in John 6, 5 ff. "Whence shall we buy bread, that these may eat?" the Savior asks Philip. He was making trial of Philip. "He himself knew what He would do." The sequel shows how well God can care for His people. There were on hand only five barley loaves and two small fishes. But Jesus gave His blessing, and the "great company" of people was satisfied, and, besides, twelve baskets were filled with the fragments of the five barley loaves. Rome is still asking the question : "But what are they among so many?" and Jesus is ever ready to give answer in deeds as well as in words, if Rome will only let Him. He who can rebuke the sea that it dry up, who can "make the rivers a wilderness" (Isaiah 50, 2), can also cause the rock to gush with water or to pour out rivers of oil. When the people complained of the manna, and God declared that they should have flesh. Moses wondered whence the provision would come. "And the Lord said unto Moses, 'Is the Lord's hand waxed short? Thou shalt see now whether My word shall come to pass unto thee or not'" (Numbers 11, 23). "Ho, every one that thirsteth, come ye to the waters, and he that hath no money ; come ye, buy, and eat ; yea, come bring wine and milk without money and without price" (Isaiah 55, 1).

While not questioning Cardinal Gibbons' statement that he experienced difficulty, in the course of his missionary journeys through North Carolina, in procuring a sufficiency of pure wine, the writer must express his surprise that it should prove so much of a task to provide wine (even "pure wine") in the "old North State." North Carolina is in a wine-producing region, and there ought to be an abundance of wine there. Possibly some congregations under the

missionary's jurisdiction were difficult to reach, but if the missionary could get there, surely the wine could be conveyed thither (if not made there).

It is remarkable that a church which makes so much ado about pilgrimages and shrines, about old bones and clothes, and credulously awaits the performance of miracles in season and out of season, should suddenly grow so distrustful of God's power when the use of wine in the eucharist is under discussion. But is there, after all, such a scarcity of wine, even of "pure wine," as Romanists assert? Hollay declared: "*Ubivis locorum tanta habetur copia vini, quanta ad celebrationem sacre coenae requiritur.*"* (Everywhere there is as much wine as is requisite for the celebration of the Holy Supper). John Gerhard answers Rome's argument by saying: "*Non poterit ullus terrarum monstrari locus, in quem non advehatur tantum vini, quantum ad eucharistiae administrationem requiritur.*" (No place on earth can be pointed out to which as much wine as is required for the administration of the eucharist cannot be carried). Gerhard follows up this sentence with the pertinent question: "*Et quomodo haec vini inopia reliquis terris regnis et provinciis, in quibus magna copia vinum crescit, praejudicare protest, quo minus communio sub utraque specie juxta Christi institutionem ipsis concedatur?*" (And how can this poverty of wine be prejudicial to the remaining lands, kingdoms and provinces, where grapes grow in great abundance, so that communion under both forms in accordance with Christ's institution is not granted those lands?)

Let us glance at statistics to learn the facts about this supposed wine-shortage. The New International Encyclopædia (article "Wine") informs us that the world's supply of wine in 1901 was 4,146,753,600 gallons, "which is equivalent to about 2.9 gallons per capita." Evidently there is plenty of wine in the world, far more than would be required to supply all the many millions of Roman Catholic

* Examen Theologicum Acroamaticum, Part III, Sect. II, Cap. V, Qu. 19.

communicants, even though each of them partook of the Lord's Supper every day in the year. It is, also, a remarkable fact that the greatest wine-producing countries are the most strongly Roman Catholic. France heads the list of wine-manufacturing countries with 1,530,223,200 gallons; Italy is second, credited with 1,013,760,000 gallons; Spain stands third, with 520,080,000 gallons; next is Portugal, 155,760,000 gallons; next in order is Austria, 116,160,000 gallons. We call attention once more, and with special emphasis, to the remarkable fact that Roman Catholic countries are the greatest wine-producing countries in the world; and yet Rome complains about a dearth of wine. As for the colder countries, let the wine be imported. Others import wine; why cannot Rome do so? Does she not, in fact, import it for the consecrating priests? Why not, then, order a larger quantity, so that the laity may be provided for in the Holy Supper? Rome's communicants are not nearly so numerous, either, in lands like Norway, Sweden, etc. As regards the cost, that would be a comparatively small item. A church aggregating 225,000,000 would experience no difficulty in providing a sufficiency of altar-wine for her far-off children. Rome could learn from the Jews. These need wine for their various feasts, take steps to procure it, and do procure it. "A large proportion of the trade in wine for the Feast of Passover is controlled by Jews. The agricultural activity of Palestine is directed mainly to viticulture. The Rothschild cellars at Risbon le-Ziyyon receive almost the entire produce of the Jewish colonists, which, through the Carmel Wine Company, is distributed throughout Russia,* Austria, Holland, Switzerland, France, England, and the United States. The vintage of 1904 in the 200,000 were sold in Warsaw." These facts we glean from the Jewish Encyclopædia (Vol. XII, p. 535). It's an old Rothschild cellars exceeded 7,000,000 bottles,† of which

* Russia, remember, is a cold country.

† If Rome had bought up these 7,000,000 bottles, she would have had enough wine to give the cup at least five or six times to every one of her communicants.

proverb, but still true: "Where there's a will, there's a way;" if Rome sincerely desires to extend the cup to the laity, she can procure the wine to fill the cup.

Perhaps, however, emphasis will be laid on the necessity of having "pure wine," such wine as would be considered "essential for the validity of the sacrifice." It might be claimed that "pure wine" can only with difficulty be obtained. In that case let us hear what the new Encyclopædia, now being issued by Roman Catholics, says on the subject of "Altar-wine" (Vol. I, p. 358). We read: "Wine is one of the two elements absolutely necessary for the sacrifice of the Eucharist. For valid and licit consecration *vinum de vite*, i. e., the pure juice of the grape naturally and properly fermented, is to be used. Wine made out of raisins, provided that from its color and taste it may be judged to be pure, may be used. It may be white or red, weak or strong, sweet or dry. Since the validity of the Holy Sacrifice, and the lawfulness of its celebration, require absolutely genuine wine, it becomes the serious obligation of the celebrant to procure only pure wines. And since wines are frequently so adulterated as to escape minute chemical analysis, it may be taken for granted that the safest way of procuring pure wine is to buy it not at second hand, but directly from a manufacturer who understands and conscientiously respects the great responsibility involved in the celebration of the Holy Sacrifice. If the wine is changed into vinegar, or is become putrid or corrupted, if it was pressed from grapes that were not fully ripe, or if it is mixed with such a quantity of water that it can hardly be called wine, its use is forbidden. If the wine begins to turn into vinegar, or to become putrid, or is the unfermented juice as pressed from the grape, it would be a grievous offence to use it, but it is considered valid matter. To conserve weak and feeble wines, and in order to keep them from souring or spoiling during transportation,* a small quantity

* We think that the precautions here laid down being observed, Rome ought to be able to transport to colder climes, all the wine necessary.

of spirits of wine (grape brandy or alcohol) may be added, provided the following conditions are observed: (1) The added spirit (alcohol) must have been distilled from the grape (*ex genimine vitis*); (2) the quantity of alcohol added, together with that which the wine contained naturally after fermentation, must not exceed eighteen per cent. of the whole; (3) the addition must be made during the process of fermentation."

There is surely nothing in the provisions and restrictions here laid down with regard to altar-wine which would make it impossible for Rome to obtain a "sufficiency of pure wine" to import to her laity. "Pure wine" is obtainable for the officiating priests; why not for the laity? Rome seems able to control the manufacture of wine for the priests; she can control its manufacture for wider use and consumption.

"Shall circumstances ever justify or demand a change from the present discipline, the Church will not hesitate to restore the cup to the laity." Thus Cardinal Gibbons concludes his chapter on communion in one kind. This sentence follows a paragraph in which the Cardinal explains, or tries to explain, why Gelasius commanded the use of the cup, and why, at a later time, the use of the cup was interdicted. "As the Church in the fifth century, through her chief Pastor, Gelasius, enforced the use of the cup, to expose and reprobate the error of the Manichees, who imagined that the use of wine was sinful; so in the fifteenth century she withdrew the cup, to condemn the novelties of the Calixtines, who taught that the consecrated wine was necessary for a valid communion."

We have shown, in the preceding article, that the Cardinal's explanation of Gelasius' command is incorrect. That, however, does not particularly concern us here. What does concern us is: the question of a sufficiency of wine was not up in the first instance; Rome, according to her statement, wanted to protest against the "novelties of the Calixtines." Now, then, if some sect like the Manichees should arise, would Rome, in order to make emphatic protest against the

sectarian body restore the cup to the laity? And, what is here more to the point, would the argument of a scarcity of wine be considered very seriously? Would it cut much of a figure?

We believe that "circumstances," so far as the supply of wine comes into debate, not only "justify," but "demand," a "change from the present discipline" in vogue in the Roman Catholic church. And not only do "circumstances," historical, disciplinary, or whatever else they may be, clamor for the restoration to the laity of the cup; God's Word, Christ's institution and command make such restoration imperative. As for a sufficiency of pure wine, let Rome trust Him who at Cana of Galilee changed water into wine, "and manifested forth His glory."

(To be continued.)

THE LUTHERAN VS. THE OTHER AMERICAN PROTESTANT CHURCHES.

BY PROF. GEORGE H. SCHODDE, PH. D., COLUMBUS, OHIO.

That strong disintegrating factors and forces are at work in the leading Protestant denominations of America, with the sole exception of the Lutheran, is a fact beyond debate or doubt. The Lutheran Church in the family of American denominations, occupies a unique position in so far as its development and life are being unfolded practically without being influenced by those around and about us. Neither in doctrine nor church life, neither in worship or liturgy, not in the solution of the practical problems of church work is our church under the influence of Methodists, Presbyterians or Congregationalists; which, however, has brought with it also the other state of affairs, that we in turn exercise but comparatively little influence on the church around and about us. It is unfortunately a fact that the Lutheran communion, her magnificent system of Biblical doctrines, her beautiful service and rich liturgy and hymnology, her high ideals of Christian liberty and gospel

methods of church work, developed on the basis of her conception of the means of grace, have not been that salt in American Christendom which they should have been. For more than one historic reason the Lutheran church does not occupy that prominence in public thought and life to which her great heritage of truth entitles her, and which it should be her object to seek. Some external reasons have been in the way. Such is her polyglott character, the great majority of our Lutherans being non-English with national characteristics and types of thought and life not in full sympathy with the average American spirit because developed on other ground; again her pronounced anti-unionistic position and refusal to fellowship ecclesiastically with those who are not of her household of faith has kept her more or less in the background where a greater prominence might have compromised her convictions; again the fact that her two million confirmed members in this land do not present an undivided front, constitute not even a federation of churches and still less a union of forces and corresponding aggressive policy in the religious thought and life of the nation, has made her, in point of organization and effective work, weaker than should be the case, as is e. g. evident from the fact that although the third in point of numerical strength in the American Protestant churches, there is still not a single Lutheran educational institution of national reputation in the country. Yet at bottom the chief cause of this line of demarkation between the Lutheran and the other churches in the land is the fact that in our church the spirit of Luther and of Wittenberg prevails, while in the other American denominations, being Reformed in origin and character, it is the Spirit of Calvin and of Geneva; and what Luther said to Zwingli is still true: "Ye have a different spirit from ours!" The trees and the fruits are different because the roots and the soil are such.

Another factor that has been operative in this separation of the Lutheran from the other churches of the land is the totally divergent influences that have been at work in these churches in recent decades. The Reformed churches

have been steadily retrograding from their confessional position and one by one casting aside doctrines and teachings which only half a century ago were regarded as essential to the very existence of the church. Not only e. g. has the Westminster confession been practically abolished as far as it teaches the absolute predestination doctrine, but such matters as the inspiration of the Scriptures, the divinity of Christ and other less fundamental in character are not only discarded by individuals with impunity and without any danger of church discipline, but whole church organizations and seminaries have gone that way, although in not a few cases with suicidal results, as in the instance of Andover Seminary, once the headquarters of Congregational Orthodoxy, but now disbanded because it could, notwithstanding its exceedingly rich endowments and equipments, now draw as much as half a dozen students to listen to the rationalism and destructive criticism that controlled the professorial chairs. Heresies are permitted now in all the leading churches of this country except our own, which would have led to the expulsion of its professors at once in former years. Even the smaller denominations, such as the Quakers, are affected by this neological spirit, and a denial of the inerrancy of the Scriptures, of the divinity of Christ in the old sense of the term and kindred radicalism has almost become a matter of fashion in some circles. In other words, conservative and Biblical principles have in the Methodist, Presbyterian, Congregational, Episcopalian and other Protestant churches of the land been discarded or ignored in a manner that would have filled with horror that generation in these churches which condemned with the zeal of holy conviction a century ago against the latitudinarianism of Unitarianism and Universalism.

The causes that have led to this disintegrating tendency are various, but chief among them is undoubtedly the unionistic practices of the leading denominations. Unionism, although emanating nominally and often perhaps really, though out of a mistaken judgment, from a good purpose, namely that of emphasizing that which unites over against

that which divides the church and in order to co-operate and unite forces in church work and influence, yet at heart and in fact is suicidal. It is possible only on the basis of ignoring the distinctive principles that justify the existence of a denomination as a separate body; it tears down denominational fences, but in doing so teaches the fatal lesson that distinctive differences, even in case they are essential matters, are of little or no moment, which lesson is only too readily applied to other Christian principles than those which divide the churches. Unionism leads to a disregard of the principles of Biblical Christianity and is accordingly a peace purchased at a terrible price. If that which separates the Lutheran from the Reformed is a matter of difference, why should this not be the case in reference to the differences between the Protestant and the Roman Catholic, or between the Christian and Jew or the Agnostic or the Monist? In its indifference to Christian truth, American Christendom is only reaping what it has sown in its unionistic practices and principles.

Another factor that has been operative in the Protestantism of America in turning it from the old landmarks of historic faith is undoubtedly the advanced theological thought of Germany, to which non-Lutheran American churches have fallen a fascinated and willing prey. It is only in the last few decades that American theological thought has come under the spell of that of Germany, particularly that of the German universities. Unfortunately it was not the conservative and still less the confessional theology of the Fatherland that became a factor in the theological development of America, but it was the radical and neological; the independence of German theological thinkers, especially their independence of all church guidance and control, its sensational character in seeking at all times something new, its radicalism and bold hypotheses attracted the American and awakened the conviction that this was really the best thing that Germany had to offer in the line of theology. Had American theologians been better acquainted with the ups and downs of German theo-

logical schools they would not have taken the "sure results" of German theological speculation so seriously. The German radical theologian never regards his views and teachings as a finality; they are for him only so many efforts or attempts at reaching the truth, and he is ever ready to exchange one school for another, if the novelty of the latter is attractive enough. The Americans were not sufficiently schooled in the history of German theological thought, its ups and downs, and the ease and rapidity with which one school takes the place of another, and the one being equally "sure" of its position as the other; they took the latest "scientific" hypotheses of German radicals as "baare Münze" and failed to detect the counterfeit coin. As matters now stand American theology, in so far as it is radical and under German influence, which is the case everywhere except in the Lutheran church, the methods and manners of German theological speculation are the ideals of its imitators and followers on this side of the Atlantic. This, too, has proved to be one of the disintegrating elements in American theology and accordingly, too, in American church life.

The trend and the training of the Lutheran church in its theological thinking has been something entirely different. True, in its earlier decades our church was largely under influences from the Reformed church and had little or no inner connection with the Lutheran church in Germany. The doctrinal indifference that prevailed so long in the General Synod is a fruit of an unnatural and unholy alliance with Reformed theology, to which source must be ascribed also such abnormities as revivals, mourners-bench, and the like, all based on a lack of appreciation of our good old Lutheran doctrine of the Means of Grace and this place is the economy of the work of salvation. S. S. Schmucker's "Definite Platform," together with the denial of the Lutheran doctrine of the Lord's Supper and only the partial acceptance of the Augsburg Confession are all the outgrowth of this unhistorical alliance. A new and regenerative power, namely the return of Lutheran theology to the historic and heroic age of the best Lutheran orthodoxy,

came first through the establishment of the Saxon Lutherans on the Mississippi. However much we may regret the recent great departure from the faith on the matter of predestination and allied doctrines by the Missourians, the fact remains that the good leaven of a return of theological thought to the best that the Lutheran church has ever enjoyed is to be ascribed to the activity of the Missourians, and the fruits and good results of this new leaven have been felt and are being felt literally in every part and portion of the church, even in those parts which oppose Missouri's modern innovations most; the revival of the confessional principle, which can be traced in every Synod of the land, the renewed study of the great dogmatics, the rugged and determined opposition to all destructive and neological theology is directly or indirectly to be traced to Missouri's influence and has only been slightly modified by those parts of the church which were Missouri's most apt pupils.

The reason then why the theological tendency and trend in the Lutheran church of this country have been exactly the opposite of that which is all powerful in the other churches is the fact that our theology is rooted in the soil of the orthodoxy of the sixteenth and seventeenth centuries, when Lutheran theology was at its best. Our church has been comparatively untouched by the present theological thought of Germany, although much of this goes under the name of Lutheran there. The great confessions of our church are rather the spiritual fountain head for the theological thinking of our pastors and people, and this is one of the chief reasons, if not the chief, why Lutheran theology in America has produced no higher critics, still adheres to the inspiration of the Scriptures in the full sense of the term, shows no inclination to discard the fundamentals of faith and as the divinity of Christ, the atonement through the the blood, and the like.

The Lutheran theology of America, accordingly, stands out in bold and decided antithesis to current tendencies and neological trend found in the other Protestant churches of this country. Our church is accordingly exceptionally well

avored by Providence, and we have, accordingly, much to be thankful for, but also much to live and to labor for. The possession of this great advantage makes it obligatory on the church to maintain and defend its old Biblical principles under all circumstances, not only negatively and apologetically, but also positively and aggressively. The Lutheran church, by virtue of her possession of the truth out of fidelity to the old Biblical principles, has a great mission in American Christendom to perform. Just how this great mission is to be performed and our church is to realize and accomplish the great work is a serious and difficult problem.

EXEGESIS ON LUKE 16, 19-26.

BY REV. OTTO MEES, A. B., CORAOPOLIS, PA.

(*Parable or History?*)

This question has been a "casus belli" since the very early days of the church. Opinions have differed and still do differ, there seeming to be grounds for both theories. Ambrose, for example, (330-397) says: "It seems to be a narrative rather than an parable." Irenaeus agrees with him. The reason, which urges some to maintain and defend the theory that the account is history, is, that the establishment of this fact would make this an authoritative passage when the future condition of the soul is in question. It would be well, could the historical claim be substantiated without shadow of doubt, since the description here given is in perfect harmony with the analogy of faith, being only more explicit in details. Yet when examining the Holy Scriptures with the intent to ascertain what the meaning of the Holy Spirit is, all prejudices or preferences must be put aside. It would seem that the preponderance of evidence is on the side of the *parable theory*. If the narrative or account of the unjust steward, which immediately precedes this one, is a parable, there is no reason why this should not be a parable. As in the former, so in this, it is evident

that Jesus wants to teach a spiritual truth. We must admit, however, that the strict definition of a parable does not fit the account before us. A parable requires that an illustration taken from life within the sphere of human experience and understanding, be used to explain a mystery of the heavenly kingdom, and to render spiritual truths comprehensible. Here, however, the illustration which should give a clear idea of a heavenly truth, is taken in part *from* the heavenly kingdom. It is the only example among all of the parables where this occurs. It lies near, therefore, to assume, that Jesus did not simply invent this picture, but took it from actual life, the final condition of the characters being portrayed not from a vague imagination, but from the depth of the knowledge of affairs and conditions in His Father's kingdom, which Jesus certainly possessed. Weight is lent to this by the assurance that Jewish tradition speaks of a rich man, Nirevis by name, and a poor man, named Lazarus, as actually having lived at that time. To this very day, Robinson tells us, travelers are shown the houses of the rich man and Lazarus on the so-called Via Dolorosa in Jerusalem.

To us, it would seem to be an indifferent matter, whether we take the account as actual history or as a parable. According to Hoffman: A parable is, if anything is related just as though it had happened, which in truth, however, did not occur, for the purpose of illustrating a spiritual thing." Whatever is said in the form of a parable must therefore be within the realm of possibility. The same author explains the difference between a parable and history, p. 38, *Theol. Exeg.*, saying: "A parable differs from history, which latter is a narrative of things actually done, containing nothing of purpose on the part of those speaking or writing, other than a relation of what happened." If we proceed from the assumption that the account is a parable, it will in no wise disparage the value of the same as a "sedes doctrinae," for the doctrine of the future state, particularly if we bear in mind who the author of the parable is, and what his object was in relating it. Jesus is not known

to have painted pictures from His imagination to influence His hearers, even when employing parables. By virtue of His very essence He has the privilege to draw on the treasures of His knowledge, even though these be outside of the sphere of human experience. He came on earth to make us acquainted with another world, and to show us the relation which *this world* sustains to *the other*. And here, as in many other places, He does it. The primary object of the account is to rebuke *unbelief* — not only to show the dreadful consequences of the absence of wealth and hardhearted contempt of the poor — unbelief, which sets its heart on the things of this world, refusing to give credence to that invisible world, known here only by *faith*. Here is vividly portrayed what lies hidden in the threat: “but he that believeth not, shall be damned.” Mark 16, 16. Is it improper, then, to say that Jesus in order to lead the Pharisees to repentance and faith, draws the curtain and permits a glimpse into that otherwise invisible world?

Luther says in his housepostil (Walch, p. 1552, Vol. XIII): “It is hardly necessary that we enter into a dispute over the point, whether this be history or a parable. For as Christ names these two persons and relates the life of both as well as the judgment passed upon them after death, how the rich man was tormented in the flame but Lazarus was in happiness and blessedness, we are constrained to believe that it actually happened thus. Furthermore we must believe that the same judgment will be felled over all who conduct themselves here on earth as did the rich man or Lazarus.”

Walch, XI, p. 1614, says: “I regard it simply as a parable.”

Chemnitz, *Leyser* and *Gerhardt* (Ex. Harm.): “It matters not if these words of Christ are history or a parable, if only they be skillfully interpreted and rightly applied.”

Nebe in his thorough study of the gospel pericopes decides for the parable.

Trench treats it as a parable.

Matthew Henry says: "We need not call it a history of a particular occurrence; but it is a *matter of fact*, that is true every day." He compromises by calling it a *description*.

THE EXEGESIS.

V. 19. "Now there was a certain rich man."

Name not mentioned. From the Latin he is called *Dives*. It may have been unwise to mention any particular rich man by name in a description such as this one. Others say, Christ would not do the rich man the honor to name him.

"Which was clothed in purple and fine linen,"

πορφύρα καὶ βύσσος former, a deep red, or BLUE, latter white, a fine combination.

πορφύρα, very costly — used by royalty even now. Represents the outer garments.

Esth. 8, 15. "And Mordecai went out from the presence of the king in *royal apparel* of blue and white."

βύσσος — cotton, or fine flax of India and Upper Egypt, used to make the finest of linen garments. Pliny says it exchanged its weight in gold. A dazzling white used for undergarments. Joseph received it from Pharaoh, Gen. 41, 42. Apoc. 19, 8 shows it to be the clothing of saints in heaven.

ἐνεδιδύσκειτο — imperf.— continued action. Not only on special occasions did he wear purple and fine linen, but as a general thing.

"And farced sumptuously every day."

ἑὸ φραίνω — to be mirthful, amused.

λαμπρῶς — splendidly.

καθ' ἡμέραν — day after day. Here lies the sin. Not the faring sumptuously itself, nor the fine clothes, but the *undivided pleasure* in these things. His God was his belly. It was unbelief at heart.

V. 20. "A certain beggar, named Lazarus."

πτωχός — poor, to the extent of being compelled to beg

Λάζαρος — the German Gotthelf — very significant. The word has passed into many languages. The beggars in Italy are called Lazaroni.

“*Was laid at his gate full of sores.*”

The rendition is not accurate. βάλλω — to throw down heavily, like ridding oneself of a load. In the perf. it would be rendered “he lay,” but the element of tenderness is lacking in the action.

ὁ πυλῶν — entrance hall or vestibule, portal of a palace.

εἰλωμένους — covered with boils, ulcers, festering sores.

V. 21. “*And desiring to be fed from the crumbs that fell from the rich man’s table.*”

ἐπιθυμῶν — desiring, longing. The word includes nothing more than this, but the connection seems to indicate that the longing was not satisfied, at least not fully.

χορτάζω — nourish, feed.

τῶν πιπτόντων — the offal, remnants, hence called “crumbs.” Under the Jewish law of gleaning Lazarus would be entitled to these remnants (See Lev. 19, 10). A similar expression we find in Judges 1, v .7: “Three score and ten kings gathered their meat under my table.”

“*Yea, even the dogs came and licked his sores.*”

οἱ κύνες — wild or homeless dogs roving about in the city.

ἐπιλείχω — to lick at. Two interpretations: *first*, an aggravation of misery. The dogs, drawn by the smell of blood from the sores, attacked him before he was dead. Comp. 1 King, XXI 19 (Naboth); *second*, the soft and warm tongue of dogs has medicinal effect, cleans and assuages the pain.

V. 22. “*And it came to pass that the beggar died and was carried by the angels into Abraham’s bosom.*”

ὁπὸ τῶν ἀγγέλων. God’s servants, messengers. Heb. 1, 14. “Are they not ministering spirits, sent forth to minister for them who shall be heirs of salvation.” This is the

privilege of the pious and godly: Note the plural, not only one angel.

ἀπενεχθῆναι. Soul was carried, not body. (Kings 17, 21). On this nearly all commentators agree. It is true nothing is mentioned about a burial, but that would hardly be expected. Some even think the dogs devoured the body. (Comp. Jer. 22, 19. "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.")

εἰς τὸν κόλπον Ἀβραάμ. Note the contrast — first Lazarus lay forsaken on hard pavement before an inhospitable home — here in the soft bosom of Abraham. What is meant by Abraham's bosom has ever been a topic of controversy. We are here lifted out of the sphere of human knowledge and experience and translated into realms unknown. A definite answer is impossible, we are on the field of *speculation*. It might be easier to say what it can *not* mean, than to decide its real meaning. The opinions of some of the leading commentators might aid us in this.

The expression itself, "Abraham's bosom," is a Jewish one. It occurs in the rabbinical writings. All believing Jews are represented as going to Abraham. Abraham, Isaac and Jacob are put into the Garden of Eden, hence Abraham's bosom is equivalent to Paradise. This idea seems to be helped by Matt. 8, 11., Luke 13, v. 28-29. Based on this conception some picture Lazarus as sitting in heaven at the great feast of the blessed, having the place of honor next to Abraham (See Matt. XX, 23), reclining with his head in Abraham's bosom, as John sat or lay next to Jesus at the Passover feast. This can hardly be correct, as Lazarus was *not* in the body, nor can we speak of Abraham in the body before the resurrection day. The soul has no bosom (Luther). The Papists use the expression to found their error of a "*limbus patrum*" in purgatory, where all the patriarchs lay until Jesus opened paradise through his suffering and death, it then being emptied.

Augustine. "The place of quiet rest for the soul."

Trench. "It is a figurative phrase to express the deep quietness of an innermost communion.

Wisd. 3, 1: "But the souls of the righteous are in God's hand." Christ, by using, has been rightly considered as sanctioning and adopting the phrase; it has thus passed into the language of the Church, which has by it understood the state of painless expectation, of blissful repose, to intervene between the death of the faithful in Christ Jesus, and their perfect consummation at His coming. "It is paradise (Luke 23, 43); the place of the souls under the altar (Rev. 6, 9); it is, as some distinguish it, blessedness, but not glory."

Luther: (Being fond of allegorizing). "Therefore this bosom represents the Gospel. It is the promise given unto Abraham. It is called Abraham's *bosom* because it was first given to Abraham. We must all enter therein when we die; for a man's soul has no resting place, where it may stay, except the Word of God, until it see God face to face on the last day.

Item: "Thus all the fathers before the birth of Christ have entered Abraham's bosom, i. e., they have remained steadfast in the faith in the given promise of God unto death, and having fallen asleep in this Word are kept securely, as in a bosom until the last day; those being excepted who have already arisen with Christ. However, we will probably learn more clearly what Abraham's bosom is, when we will be taken thither."

Ch. Ley. Gerh.: "Abraham's bosom is that place (humanly speaking) where God himself, the angels and the holy patriarchs and prophets are."

Any theory as to what is meant by "Abraham's bosom" will depend upon our conception of the future state of the soul between death and final judgment. And here we are limited to the meager information which it has pleased God to give us. I do not think we are justified in drawing conclusions or formulating doctrines concerning the character of the other world or the duration of future punishments, or the possible chance for moral improve-

ment after death from this account alone, *except as it seems to verify and agree with other passages of Scripture.* The OBJECT of the discourse is to rebuke the PHARISEES for their covetousness, selfishness and self-righteousness, and hypocrisy; that the Pharisaic aloofness and exaltation before *men*, is an abomination to God; the difference between outward appearance and the condition of the heart. This is shown by the verses preceding the parable. It would indeed seem peculiar, if Christ would communicate to the Pharisees details about the other world, which He withheld from His own disciples. Christ takes the details of the parable from current views among the Jews. (See Edersheim, p. 280, v. II). Whether these views were correct or well founded, we need not inquire. One thing we must bear in mind, viz., that the dead are translated from time into the realm of *eternity*. In eternity, however, all limits of time and place (locality) vanish, at least, as far as *we* can know or understand. A word concerning a possible representation to our finite minds of the "condition of souls after death" will be found below.

"The rich man also died and was buried."

There is no difference. Riches is no protection against death. Dives' death occurred later than that of Lazarus. Lazarus is relieved from ills, Dives has days of grace yet.

Buried — With pomp and show, hired mourners, embalmed, sepulchre on which the virtues of the dead are engraved. Like an actor off the stage, stripped of his gorgeous costume.

V. 23. *"And in hell, he lifted up his eyes, being in torments and seeth Abraham afar off and Lazarus in his bosom."*

This verse brings the scene of the parable into realms *beyond our experience*. The question to decide is: does Christ use simply a figure, as a vehicle of a certain truth, or does he state actual essential truths? Or: how much of this and what is figurative and how much and what is actual truth? It is difficult to decide. Some dogmaticians regard the whole narrative as figurative, viz: the radicals;

thus v. Hoffman, Keil, Bleek. Some few take it entirely literal, Tertullian, etc. "In media tutissimus ibis." So Kahnis, Thomasius, Luther, Trench.

If Jesus speaking to the Jews, employs current Jewish views, we have no right to assert that all such views were not in conformity with eternal truth. I take it that Jesus, employing these views, virtually adopted them and put upon them the stamp of verity.

ἐν τῷ ᾄδῃ. — "hell," or better "Hades." It is not the final place of torment. "Abraham's bosom" is not heaven proper, tho it will infallibly issue in heaven at the last day; so "Hades" is not "hell," tho it will infallibly issue in hell, which is called "the lake of fire." Rev. XX:14. The "deep," whither the devils prayed that they might not be sent to be tormented before their time. "Fire, prepared for devils and angels." Matth. 25:41.

Luther: "Hence, again, the word hell cannot here mean hell proper, which will begin on the last day. For the rich man's body was without doubt not buried in hell, but in the ground of the earth. There must be a place where the soul can sojourn and be without rest, and this cannot be a physical locality. Therefore we take this hell to be the evil conscience, that is without faith and God's Word, wherein the soul lies buried and is kept until the last day, when man will be cast, body and soul, into the true physical hell. For just as Abraham's bosom means the Word of God, wherein the believer rests and is kept by virtue of his faith until the last day; so must hell mean the place where God's Word is not found, whither the unbeliever, by virtue of his unbelief is banished until the last day." (Walch p. 1628, Vol. XI.)

What is properly to be understood by *Hades* or *School* is a question too far-reaching to be considered here. A paper on this would certainly lead to an interesting discussion. Two extremes should be avoided: first, to pry into hidden mysteries — which leads to absurdities, foolishness and error; second, to listen to *nothing* concerning the future world, leaning on Isaiah 64, 4: "What no eye hath seen," etc.

What is *revealed* should be carefully considered. Yet what St. Augustine says is also true: "It is better to have doubts concerning hidden things than to quarrel over uncertainties." It is incontrovertible that the soul has three distinct conditions: I. *In* the mortal body; II, *without* the body; III, in the *glorified* body. The *casus controversiae* is No. II.

A REPRESENTATION FOR OUR CONSIDERATION.

Where are the souls? Among erroneous notions we mention the following:

1. That the souls migrate from one body to another. This is a heathen idea of immortality.

2. In Elysium, for the virtuous, and in Tartarus, for the wicked. This notion, though heathen, is near the Scripture truth of heaven and hell.

3. The Roman five places.

The souls, being neither in heaven or hell proper, must exist in some condition, *somewhere*, call it by what name we will. They do *not sleep*, i. e., they are not *unconscious*. Passages such as Matt. 9, 24, "The maiden sleepeth," or Joh 11, 11, "Lazarus, our friend, sleepeth," or 1 Thess. 4, 13, "Concerning them which are asleep," have reference to the *body*, not the soul.

In this *somewhere* the souls of the blessed are already in the enjoyment of the promise given to such as die in the Lord. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," 2 Cor. 5, 8. Compare Rom. 8, 1; 1 Cor. 13, 12; Rev. 7, 9; John 17, 24.

The souls of the unrighteous are already in misery and are tormented. Phil. 3, 19, 2 Peter 2, 9.

At the judgment day, each will be perfected in his lot. The blessedness of the righteous and the misery of the unrighteous will reach its fullest consummation in the final resurrection, when the body and the soul are reunited. Compare Rev. 6, 10.

Quenstet says that the souls have already full blessing or damnation.

Hutter: "The souls of the pious, as those believing in Christ, are in the hand of God, awaiting there the glorious resurrection of the body, and the *full fruition* of eternal blessedness. Therefore we believe that *essential blessedness* follows to the souls of the pious immediately after they are separated from the body, (Luke 23, 43: "To-day thou shalt be with Me in Paradise." Phil. 1, 23: "Longing to depart and be with Christ.") and that the souls of the wicked suffer their damnation, (1 Peter, 3, 19: "He went and preached unto the spirits in prison.")

ἐπάρατ τοὺς ὀφθαλμοὺς αὐτοῦ. The soul spoken of as though it were a body. In life he could look down on Lazarus lying at his door, now the order is reversed. He seeks help.

ὕπαρχων ἐν βασάνοις. TORMENTS (Isaiah 66, 24) were torments of hell, though they were in the *conscience*. We cannot believe they were physical *tortures*, because the body was absent.

Ch. Ley. Gerh. says: "In consequence of recollections of past sinful deeds the souls are troubled by constant pangs of conscience; at times they are overcome with grief and regret over a happiness irreparably lost, which might have been theirs as easily through the merits of Christ. Not the least torture is afforded by the thought of eternal damnation which cannot be averted. Thus they await with fear and apprehension the resurrection of the body, reunited with which they will be delivered unto the devil to terrible punishments, from which they will never be delivered, not in all eternity."

Luther: "All this must therefore take place in the conscience in the following manner: When in the agony of death the conscience is aroused, it becomes conscious of its unbelief and sees before it the bosom of Abraham and those that repose therein, i. e., the Word of God, which it should have believed but failed. This causes the greatest torment and anxiety, as of hell, and it looks in vain for relief or comfort."

ὄρα Ἀβραὰμ καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. This sight has nothing of comfort for the rich man. Doubtless it astonished him and was part of his torment to behold the despised Lazarus lying securely in Abraham's bosom. The misery of the lost will be aggravated by a comparison of their condition with the blessedness of the saved, which they will ever be making. (Luke 13, 28).

ἀπὸ μακρόθεν. The sight is still more tormenting because of the forbidding distance of Abraham. He is banished, cast out of his reach.

V. 24. "And he cried and said: Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame."

I believe this to be a *figurative* description of the pain and anguish of the condemned, and their vain efforts for alleviation. It is hardly probable that actual dialogues between the lost and saved will take place; this account would, however, show us the thoughts and sentiments in the minds of both concerning one another.

φωνήσας—both his anguish and the distance made him cry *aloud*.

πάτερ—very natural for a Jew. Any Jew would have appealed to Abraham as his father under like circumstances. (Matt. 3, 9; Rom. 2, 7; John 8, 41). Some think he wants to make stock out of his fleshly connections. If he could expect help from any source, it would naturally be Abraham, as being a father to him, a child. But he knows his utter helplessness, cries only for *mercy*, etc., asks for pity and some sort of consolation. How changed the condition in eternity! Now Dives is the beggar and asks in vain for crumbs from Lazarus' table. The day of *mercy* is over.

πέμψον Λάζαρον. He names Lazarus because he knows him. Abraham shall not trouble himself. His request is very small and humble. The least alleviation would be welcome. Just a drop of water which would last but a minute.

The tongue suffers most from heat, the throat is

parched and burns. Thirst is fearful. Some think, because he sinned with his tongue, cursed God, etc., he suffers there, others, because with his tongue he *tasted* of luxuries, now he is reminded of the lack of them.

Trench remarks: "This prayer is the only invocation of Saints the Scriptures know; and it is far from being an encouraging one." (Comp. Job. 5, 1).

ἐν τῇ φλογὶ ταύτῃ. Hints at the character of the punishment of the wicked. The Greeks and Romans already regarded "Tartarus" as a place where fire burns. The Old and New Testaments promise this same kind of torture for the wicked. (Isa. 66, 15; Matt. 25, 41; Mark 9, 44; Apos. 14, 10).

In this connection, however, "flame" cannot be taken literally, because the body is not there. When it is said of the soul, that it suffers torments of flames, it must mean *pangs of conscience* on account of past iniquities; *consciousness and sorrow* over the thereby irrevocably lost happiness, which might through Christ's merits have been appropriated; the thought of *eternal* punishment never to be relieved; awaiting the resurrection of the body, which will add still more to the misery.

ὁδονῶματ. The present tense prompts Luther to the following interesting remark: "When did that take place, and does the rich man still daily without ceasing suffer thus until the day of judgment? That is a subtle question and not easily answered to the unexperienced. For here one must banish the idea of time from the mind and know that in the other world there is neither time nor hours, but all is an eternal moment or wink of the eye; as 2 Peter 3, 8 says: "A day is with the Lord as a thousand years and a thousand years as one day," Ps. 90, 4. Therefore it seems to me that in this rich man we have an example of the future of all unbelievers, when their eyes are opened by death and its agonies; which can endure but for a moment and then cease until the day of judgment, as it may please God; for here no definite rule can be established. Therefore I dare not say that the rich man suffers still at present

as he suffered at that time; and I dare not deny that he still suffers thus; for both depend upon the will of God. (Church Postil W. XI p. 1630.)

V. 25. "But Abraham said: Remember, Son, that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented."

τέκνον.—not ironical, as some would have it, Abraham speaks kindly to his erring child. To be a descendant of Abraham does not in itself insure salvation. Abraham shows the begging *Dives* two things. 1, The rightness of his present position. 2. The impossibility of any alteration, for which he asks.

τὰ ἀγαθὰ.—his world's goods, purple, linen and sumptuous fare. These were all the "good things" he had. He chose them himself; for he also had Moses and the Prophets.

σοῦ.—emphatic. He used them only for *himself*, not for the common good. Considered them his first property and not as a loan over which he was to exercise *stewardship*. He failed to use the mammon of unrighteousness to make friends for himself to receive him into everlasting habitations. He was not condemned *because* he was rich, but because he despised the *law* and *prophets*, and through them also Christ. He reaps what he sowed—to the flesh.

τὰ κακὰ—poverty and sickness and disgrace. These things tend to purge away the dross. We are purified by the fires of pain and suffering.

παρακαλεῖται according to Matth. 5, 4. "Blessed are they that mourn, for they shall be comforted." (II Cor. 4, 17, Acts 14, 22).

ὀδυνᾶσαι according to Gal. 6, 8. "He that soweth to his flesh, shall of the flesh reap corruption." (James 2, 13).

V. 26. "And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" Even Abraham wanted to help, he can not.

χάσμα μέγα. The Rabbinical notion of the gulf between Abraham's Bosom and Gehenna is, that it is a "handbreath" or even as broad as a *thread*. μέγα shatters this. It is a great, wide, deep, chasm, too deep to be filled up and too wide to be bridged. During *life* this gulf is not there. See Matth. 5, 45. "Sun and rain over good and bad." 2 Pet. 3, 9; 2 Cor. 6, 2.

ἑσθηρίκται—fixed, fastened, *immovably, unchangeably*. The *desire* of the *doomed* to pass out of their condition of pain to that of rest is natural.

The desire of blessed to go over to Gehenna is not so plain. Of course, not to exchange places. Perhaps moved by pity, to alleviate, if possible. But will the blessed have feelings of pity for those not sharing their happiness?!

A SERMON.

BY REV. S. SCHILLINGER, A. M., WEST ALEXANDER, O.

Isaiah 28, 16. "Therefore thus saith the Lord God. Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."*

Dearly beloved in the Lord:— This day will, no doubt, not soon be forgotten by you, dear people of St. Paul's Ev. Lutheran congregation. It is right that it should not be forgotten. The occasion of the laying of this cornerstone should be of so much importance, and the truth here imported of such incalculable value, that they should impress themselves indelibly upon your hearts. The laying of a cornerstone of a consecrated temple of God is an important event. It ought to be the beginning of a new period in the history of your congregation. It does not involve simply the placing of that stone into its proper position. That would be of as little moment as the proper laying of any of those stones in that foundation.

* Preached at the laying of the corner stone of St. Paul's Ev. Luth. Church, Richmond, Ind., September 1, 1907.

You expect to erect an attractive edifice upon the foundation of which you are today laying the cornerstone, and therefore you are just as particular that every stone be neatly fitted into its place. It is well that you should be particular. You don't build a church every day or every year. You expect this new building to last for many years. Therefore you don't want to spend your money for half-way work. You want every stone perfectly dressed; and if there be any defective you cast them out. You try to have perfectly sound stones in this foundation.

The work we are doing today, and the erection of this edifice, are the fruits of a spiritual building, at which God's workmen have been working here in Richmond, by His grace, for many years, and we hope that they may continue to build at it until the last trumpet shall call the children of God to come up higher, and occupy that house of many mansions not made with hands but eternal in the heavens. We mean the Church, an assembly of true believers in Jesus Christ. This spiritual edifice is more beautiful and fitly framed together than you can ever make this building, though you were to overlay it with gold, within and without, from its foundation to its spire. It is the building, every stone of which, has been washed pure and white with the blood of the Lamb of God, Jesus Christ Himself being the cornerstone. Of this building St. Paul writes to the Ephesians when he says: "And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone: In whom all the building fitly framed together, groweth unto an holy temple in the Lord; In whom ye also are builded together, for a habitation of God through the Spirit." (Eph. 2, 19-21). The apostle here points out the cornerstone upon which, if the building be built it must prosper. The prophet, in the words of our text, also ascribes different admirable characteristics to this cornerstone. It is tried, it is precious, it is sure. Upon the strength of the prophet's words, we desire to call your attention, by the grace of God to

THE CHURCH'S TRUE CORNERSTONE.

- I. *Wherein does it consist? and*
- II. *What are its blessings?*

1. "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone." We want to call your attention here to the fact that God speaks these words through the prophet, and that He says: "*I lay in Zion . . . a stone.*" This truth adds importance to these words. God lays the cornerstone. We are, therefore, not to ascribe any of the power, or strength to ourselves, which has been required to lay this great spiritual stone in Zion.

Even in a temporal relation man's strength comes from God, and is gratuitously bestowed upon him. It is, therefore, after all God who has done the work over which we are rejoicing today. Still less can we, of ourselves, lay the cornerstone of that spiritual building. We ought to be grateful indeed that God has counted us worthy to be chosen as instruments to execute this purpose. We have not deserved to be favored so greatly.

When we, by His grace, preach the Gospel, we are calling attention to that cornerstone which men's hands did not cut nor dress. It is a tried stone, a precious stone, a stone upon which the welfare of Zion rests eternally. It is none other than Jesus Christ, the Son of the living God, true God begotten of the Father, and true man born of the Virgin Mary, the almighty Savior of the human race.

2. There must, however, have been some motive for the laying of this stone. The motive is the love of God for His dear Church. In fact we cannot separate the love of God from this cornerstone. He loved the world so intensely that He gave His only begotten Son, who is the only cornerstone of the true Church, that the church's children might through faith in Him be forever saved. The love of God, Christ and the Word constitute the one indivisible whole which must always be considered the only foundation of the Church. Were it not for this love of God we would be of all creatures the most miserable. It

was this that rescued us from the downward road to eternal ruin. It was this that transplanted us from Satan's kingdom of darkness into Jesus Christ's kingdom of light. It is this that keeps us in His kingdom and enables us to work to the glory of His great name. It is the love of God which enables you, dear people, to make this beginning for a new sanctuary, and if you allow this love to work in you abundantly, these walls will rise up so easily that you will all be agreeably surprised. Only permit the love of God to continue as the cornerstone of the spiritual building, and then this sanctuary, as well as the assembly within, will continue to prosper, to the glory of God and to the welfare of immortal souls. This love will overcome every difficulty, and will accomplish within and without, great and wonderful works.

3. The tried, sure and precious cornerstone consists furthermore in the sending of God's Son into the world. Jesus Christ, the only begotten Son of God, left the realms above where all is love, and came to this vile earth of ours. Being born of the Virgin Mary He took upon Himself human form, becoming like one of us, sin excepted. This was done not because He owed us anything, but from pure love and mercy for us poor fallen creatures. What Jesus did for us is the foundation of all church work. If Jesus had not come into the world, fulfilled the holy law for us, and suffered and died to take away the guilt of all our sins, or in other words, if God had not sent Him into the world, we would not be laying this cornerstone today, nor would this building ever be erected. The laying of cornerstones and the building of churches would have no object at all without the sending of Christ into the world. It is just the faith that we have in the Savior, who has come, that incites us to this great and glorious work. The love of Christ has constrained you to undertake this work. You are laying this cornerstone and building this church that you may have a place to assemble to hear something about the love of God for you, manifested in the sending of His Son into the world.

4. Jesus Christ Himself is the sure, tried and precious cornerstone. He is such on account of His person and on account of His work. He is the true Son of God, begotten from all eternity, and He is the true Son of Man, born of the Virgin Mary. He is that holy, righteous, almighty and all-knowing Being of whom the Bible tells us, and as such, He is the sure cornerstone. The spiritual building, that is the Church, must have just such a perfect, righteous and holy cornerstone. It dare not risk its welfare to any other kind of a stone.

Jesus is the cornerstone also on account of the work He has done. He has fulfilled the divine law for us. A righteous God demanded a perfect fulfillment of His law on our part, but in consequence of sin we were unable to fulfill it; Yea, we have transgressed the law. Something had to be done to take away the guilt of our transgressions. Jesus again is the only One who can and has taken away the guilt of all our sins. He has done this through His innocent sufferings and death. He was nailed to the cross, and there gave up the Ghost, saying: "It is finished." The entire work of redemption was there accomplished. Sinners are redeemed. This is the great cornerstone of the Church. We grasp together Christ's person and works, His nature and merits, directing you to them as the tried and precious cornerstone. There is the Church's sure foundation. Built upon that foundation and the gates of hell shall not be able to prevail against you.

5. But we should never have learned anything about this cornerstone if it were not for the Word of God; and since we cannot separate Christ from His Word, we rightly conclude that the tried and precious cornerstone consists also in the Word of God. The Gospel and Sacraments are the means of grace, and they bring us Jesu's Christ, and all that He has accomplished. If it were not for the Gospel the love of God manifested in the sending of His Son, never would have reached us. Of what benefit would a rich treasure be if we never received any information con-

cerning it? Just so the great work of redemption benefits those only to whom it is brought, and who have faith. That this rich treasure might be brought to us God gave us His Word. This Word, however, must be proclaimed. The people must be told wherein the tried and precious cornerstone consists. They must be told privately and publicly. Paul says of the preaching of the truth: "For this thing was not done in a corner." We must not preach behind bolted doors. We are doing something at a corner today; we are laying a cornerstone, but we are doing it publicly. No one has been forbidden to come to this place, to see and to hear. The word which is preached here this day, and upon this occasion, is not being preached in a corner, where people cannot come that they may hear it. We have not assembled ourselves behind barred doors, stationed men outside with swords and bayonets to keep strangers away lest they might see and hear. The Church never does that way. That would be contrary to the very nature of the true and tried cornerstone. That is the way some secret oath-bound societies do, but we want you to see and hear what we do. They hoodwink and blindfold people, and speak of their great light, which their candidates dare not behold until they have passed through a hocus-pocus of silly manœuvring; and when the covering is lifted from their eyes they are dazed with the brightness of their clandestine light. We don't want any of that kind of silly work. We want everybody to come and walk right into our churches without having their eyes blindfolded. We want you to see and hear every Sunday just what we have to do and to say. We want you to hear and see what we have to say and what we are going to do today. We are laying the cornerstone of a new sanctuary unto the Lord, and we want you to learn a lesson from this day's doings never to be forgotten. We want you to learn that even as this visible sanctuary has a well-prepared cornerstone, so the invisible building rests upon a cornerstone that consists in the love of God, the sending of His Son into the world, the person.

and work of Jesus Christ, and the infallible Word of God. This Stone is sure, it is tried, it is precious.

But we have yet to consider

II. The great blessings of this cornerstone.

They are divine blessings because they come from God. The cornerstone itself being Jesus Christ, true God, begotten of the Father, must necessarily impart blessings of the same nature. It is of great comfort to us to know whence these blessings come, as well as to know wherein they consist. They consist in that which Jesus has acquired for us through His innocent sufferings and death.

1. He died for our sins. Through the blood of Jesus Christ we are cleansed from the guilt of our sins. It is not necessary here to prove at length from Scripture that we are all sinners, and on account of our sins deserve to be eternally punished. It is to be hoped that you have long since learned that truth both from Scripture and from observation. What we want to learn especially is how to escape the wages of sin which are eternal death. We escape them through Jesus; for in Him alone we find pardon for our sins. He has blotted out our transgressions and cleansed us from our iniquities. One of the greatest blessings of the Church's true cornerstone is the forgiveness of all our sins. When our sins are forgiven for Christ's sake the barrier is removed which separated us from our God. The wrath of God, which waxed not against us on account of our sins, is appeased. God is no more angry but reconciled with us.

2. Where there is reconciliation with God there is peace of conscience. There can be no rest as long as man is not at peace with his God. We have the full assurance that for Jesus' sake our souls rest in peace with God. What sweet comfort results from the Church's great cornerstone!

3. But where there is forgiveness of sins, the Scriptures assure us, there is life and salvation. That is another great blessing of the true cornerstone. There is nothing we enjoy so well in this world, when we are in our right minds, as to live comfortably. Naturally life is considered

precious in the estimation of man. He will spend a great deal to preserve his life. Now if our natural life is precious, sweet and dear to us, how much more should not eternal life be! Our physical life is dear to us with all its sorrows and pains, should not that life which knows no pain, no sorrow and affliction, be a thousand times more dear to us? That perfect life in the everlasting habitations of the Lord is an indescribable blessing of the true cornerstone. Who is here today that would not like to enjoy this life? Do you want to be told what you must do that you may enjoy it? Believe in Jesus Christ. That is what Paul told the jailer.

4. Faith, however, is the Lord's work in our hearts, or it is a gift of God. It is another of the blessings of the precious cornerstone. For it comes by hearing, and hearing by the preaching of the Word. The Gospel of Christ is a power of God unto salvation. It exercises its power by bestowing upon us faith, and faith lays hold upon Christ the cornerstone. Faith, it is a blessing absolutely necessary to salvation. No man ever was or ever will be saved without faith. Without faith no man shall see God. What is not of faith is sin, and sin cannot enter heaven. We must be certain that we have the faith described in the Word of God. Then we shall certainly enjoy the blessings of the true cornerstone. If we want to enjoy them with certainty we must be strict about our faith. Some people think they can believe as they please concerning God's Word; and some think it matters but little what they believe if they are only sincere. When the Word tells them that he who believes and is baptized shall be saved, they prefer to leave part away by denying baptism. Now baptism is necessary to salvation or the Lord would not have said so. It is a means of grace, and where there is grace there is forgiveness of sin and life.

Others, again, prefer to dispense with the Lord's Supper. They think that it is not necessary to believe in the true body and blood of Christ. Some think it is not necessary to celebrate the Lord's Supper. One can get to

heaven just as well without it. Others think it is not necessary to go to communion. Apparently a great many think thus or they would not absent themselves year after year. My dear hearers! Do you know what they are doing who absent themselves from the Lord's table? They are depriving themselves of one of the sweetest blessings of the Savior, the Church's great cornerstone. There are others again who imagine that they can save themselves by their own works. These have also departed from the faith, and lost the great blessing resulting from the true cornerstone. That was the mistake of the Pharisees, and of all who base the hope of their salvation upon their own works. We can speak only of the Evangelical faith as being the true faith; and this is the faith which enables us to lay hold of Christ and enjoy the rich blessings He acquired.

5. The words of our text: "He that believeth shall not make haste," impart a still further blessing. "He shall not make haste." That is, he shall not be discomfited, or driven from the sure foundation. That is what the prophet wants to say with the words: "He that believeth not make haste." He shall be immovable. The Lord is the rock of salvation. The gates of hell shall not prevail against this rock. The world, the flesh and the devil shall not be able to drive him from his strong-hold. Let the world persecute as it will, let it make all the fun of the Christian religion it pleases, it can never deprive the child of God of the blessings of the Church's true cornerstone, if he will but persevere in his faith in Christ. "He shall not make haste." His enemies shall not be able to push him from the foundation and precipitate him into ruin. The haste here spoken of is the haste they shall make who forsake the true foundation and suffer the enemy of their souls to overpower them. This cornerstone is not only a tried Stone, but a Stone of trial. It shall try every one, and every one shall be tried by it. To the wicked and unbelieving it shall be a Stone of death unto death, but to the believing a Stone of life unto life.

My friends! If one departs from the foundation of

God's Word and forsakes the true cornerstone, the downward course is rapid. It is astonishing how hastily the devil drives the indifferent and wicked, but he shall not drive the children of God. That is a blessing of the sure cornerstone, that they shall not make haste, that is shall never be routed and put to flight. Heaven and earth shall pass away but God's Word and all it promises shall not pass away. So immovable is the precious cornerstone.

May you, therefore, permit the dear Lord to teach you from time to time, within the sacred walls, which are about to be erected here, from His precious Word, wherein this true cornerstone consists, and what are its real blessings, and how you may possess them, that you may be found firmly standing upon it when your last hour shall have come. Then will the Lord say: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Amen.

NOTES AND NEWS.

BY G. H. S.

REDISCOVERY OF THE HITTITES.

A discovery made last year by Professor Wickler of Berlin is likely to produce as great a revolution in our conceptions of ancient oriental history as did the discovery of the famous cuneiform tablets of Tel el-Amarna. Professor Winckler was commissioned by the German government to excavate at Boghaz Keni in Cappadocia, which had long ago been indicated as the capital of the Hittite empire, and where fragments of cuneiform tablets had already been found inscribed in a language which is regarded to be Hittite. Though his excavations extended over only a few weeks, the results of them have far surpassed all expectations. He brought back with him about 2,500 tablets or fragments of tablets, most of which were obtained from

the same spot. When he returns to the site this year it is probable that the number of tablets will be more than doubled. Some of them are of large size, more especially those which were found near the surface of the ground, and which therefore probably belong to a later period of time than the tablets disinterred from the lower part of the ruins.

The larger proportion of the tablets is in the native Hittite language though the characters in which they are inscribed are the cuneform characters of Babylonia. But there are many which are in Assyrian which was at the time the language of diplomacy as well as trade. Numerous Assyrian words are introduced, even into those which are in the native language, a fact which will be of material assistance in the decipherment of the latter. It would seem that while foreign correspondence and international business were conducted in Assyrian, the Hittite language was used where Asia Minor was alone concerned.

It will be long before the tablets can be fully copied and deciphered. But already sufficient has been made out to show that the views I have advocated for the last twenty-five years were fully justified — that there was a Hittite empire in the age of the nineteenth Egyptian dynasty which extended from the Greek seas to the borders of Egypt and had its center in Boghaz Keni. Boghaz Keni itself was known as "the Hittite City," and the kingdom of Ardawa, with which, as we learn from the Tel el-Amarana tablets the Egyptian kings corresponded, was not far distant from it. Among the tablets discovered by Professor Winckler are letters to and from Egypt, as well as a copy in the Assyrian language of the treaty between Ramses II, of Egypt and "the great king of the Hittites." The name of Ramses Miamon is written Ria-masesa-mai-Amana, and the text agrees with the Egyptian copy of it in stating that the copy in Hittite characters was written "on a silver tablet."

The names of the Hittite kings who are found in the Egyptian version of the treaty are met with again at

Boghaz Keni. It would seem that the empire had been founded by Khattu-sil I, or his son, Subbiluliuma, who was followed by Mur-sil, Muttallu and Khattu-sil II. Portions of the text of another treaty have been found which was concluded by Khattu-sil II, with one of his vassals in Asia Minor, who was king of the country called Kizzuwadna. The latter had made a campaign in Syria and conquered some of the districts lying upon the Mediterranean Sea, and the treaty provides for the division of the spoil between the vassal and his suzerain. The Hittite king is here entitled "the Sun-god," and quite a long list is given of the various countries that were included in the empire. In another tablet a war with Mitañni or Mesopotamia is mentioned.

The tablets naturally afford a special satisfaction, since they confirm the theories for which scholars have so long contended. They also verify the decipherment of the Hittite hieroglyphic inscriptions, the same grammatical forms and words appearing in them as those which recent decipherment has brought to light in the hieroglyphic texts. It is possible that the King Mutali who is found mentioned in one of the inscriptions from Carchemish is the Muttallu of the Boghaz Keni tablets.

One fact is now assured. The civilization of Asia Minor goes back to a much earlier period than has hitherto been supposed. The Hittites were the leading people in it in the age of the Egyptian eighteenth and nineteenth dynasties, and the culture was Babylonian in origin. But it underwent modifications in Hittite hands, and in this form was passed on to the Ægean. Much of what seems traceable to a Babylonian source in the culture of primitive Greece must have made its way to the west through Hittite intermediaries.

Two years ago was found a tablet in Constantinople which also came from Boghaz Keni and which has since been edited by Dr Pinches and Dr. Sayce for the Royal Asiatic Society. It is written in cuneiform characters, but in the Hittite language, and relates to the gifts made to the

gods by certain individuals. This year an even more interesting tablet has been obtained from Aleppo by Mr. Randolph Berens. It too is in cuneiform characters and the Hittite language, but was found in northern Syria and not in Asia Minor. It is therefore clear that the native excavators have discovered a Syrian site where a collection of cuneiform tablets exists similar to that of Bohaz Keni. The Berens tablet is perfect and throws much light on Hittite theology and the names of the Hittite gods. The sacred tree of the Sun-god, which Sayce has already found in the Hittite hieroglyphic texts, reappears in it; so, too, does "the idol" or "fetish" of the Wine god, which he had also found in the hieroglyphic inscriptions. This "idol" is the Sutekh of the Egyptian version of the famous treaty; each city had its Sutekh or idol-fetish, as well as its Sun-god. In most cases, it is probable, the idol represented the deified state.

Now we receive further news from this quarter:

It is now about a year since Prof. Hugo Winckler of the University of Berlin published his reports of the research that, in conjunction with Makridi Bey, a Turkish museum official, he had made in Boghazıkeni, in Asia Minor. He offers evidence that from 1400 to 1100 B. C. this place had been the capital city of the empire of the Biblical Hittites. In laying bare an extensive castellum there, the so-called Bujuk-Kale, he had discovered a whole archive of interesting clay tablets, letters, contracts, and other official documents in the Babylonian and Hittite languages. These tablets, in extent and variety, find their parallel only in the Tel-el-Amarna correspondence. The topographical problems to a considerable extent were yet unsolved; but it was plain that the capital of the Hittites covered extensive grounds, and was protected by several fortified heights, which were connected by mighty walls. Two city gates were also unearthed, one flanked by powerful stone pillars, upon which were found in relief two immense lions. During the recent summer Prof. Winckler has continued his labors, again in conjunction with

Makkridi Bey. The German Archæological Institute at Athens has also taken part in the work, sending its general secretary, O. Puchstein, the Munich archæologist, L. Curtius, and the architects Krenker and Kohl. Through the Institute at Athens now comes the report that Winckler's work this season has been very successful. In the large castellum he has found about five hundred clay tablets. The name of King Hattusil again turns up as the son of Supululumas. New light on the Hittite language also appears. Near the Bujuk-Kale the ruins of two open places for public assemblages were discovered. Representations of soldiers with pointed helmets and long courtiers with trailing garments, princes leading prisoners captive, and a king riding on a lion and surrounded by his bodyguard appear. Although five buildings have been laid bare; the most interesting, an immense structure in the southern part of the city, with a large number of apartments, apparently a palace. Near by are huge sphinx images, seemingly serving as guards at long passages. Large portions of the city walls have been uncovered, and stone stairs leading up to them. Several of these buildings seem to have been destroyed by fire. Besides Boghaz-keui, the place called Kara-Ejuk, to the east of Kaisariye, was also examined, and here, too, Winckler found Hittite clay tablets, as also the remains of a temple in the Pelasgian style of architecture, built of big stones. By the side of the outer gate are sphinxes two metres in height. These are surrounded by winged steers, warriors, zither players, persons engaged in sacrificing, and other representations of the life of the Hittites. Full reports of these and other finds are to be published in the near future.

LATENT AWAY FROM ROME MOVEMENT.

So much attention has in recent years been given to the "Away from Rome" movement, chiefly in the German provinces of Austro-Hungary, which in the seven years of its propaganda has taken about thirty-five thousand Catholics

from the Catholic Church into the Protestant, that it is in the nature of a surprise to hear that in Germany, almost silently and sacredly being noticed, a similar movement has been in operation, which since 1895 has caused more than eighty thousand Catholics to sever their connection with the Mother Church and become Protestants. As to the facts in the case there can be no doubt, as these are presented in such works as "E. Koch's Uebertritte aus der Romisch-Katholischen Kirche in Deutschland," and in the "Kirchliches Jahrbuch the old statistical standby of the Protestant Church, edited for more than fifteen years by Pastor J. Schneider, of Elberfeld, since these data are taken from official reports of the Government. Not only has in all these and previous years the gains of the Protestant churches from the Catholics exceeded to a most noteworthy degree the gains of the latter from the former, but relatively this growth has increased enormously. In 1862, e. g., there were only 1,280 Catholics who became Protestants in the Kingdom of Prussia, and 261 Protestants connected themselves with the Catholic communion; in 1904 there were 5,675 converts from Catholicism in Prussia and 7,898 in all Germany, while only 809 Protestants had become Catholics. A summary of both kinds of conversions since 1892 will give an excellent idea of the condition of affairs in this respect:

<i>Year</i>	<i>To Protes- tantism.</i>	<i>To Catholicism.</i>	<i>Year</i>	<i>To Protes- tantism.</i>	<i>To Catholicism.</i>
1890	3,105	554	1898	5,176	699
1891	3,202	442	1899	5,707	717
1892	3,342	550	1900	6,143	701
1893	3,532	598	1901	6,895	730
1894	3,821	659	1902	7,073	827
1895	3,895	588	1903	7,614	848
1896	4,367	664	1904	7,898	809
1897	4,469	705			

This makes a total of 76,239 Catholics who since 1890 have become Protestants, or more than twice as many as

the Austrian anti-Catholic movement has brought into the Protestant fold.

How is this remarkable fact to be explained. An extensive discussion of this religious problem by Pastor Schneider is found in a series of articles published in "The Evangelische Lutherische Kirchenzeitung," of Leipzig, No. 9 and 10, who give substantially the following psychological and historical explanation of this phenomenon: A conversion from one church to another in our day is much more a genuine change of conviction than it was in former centuries, when the "cujus regio ejus religio" prevailed, and often a province or a city was "converted" when the prince changed his faith. Now such a change is the act of an individual and the increase in these changes is highly characteristic of the age of individualism in which we live. Hence conversions of this sort, in a country like Germany, where the two great churches are on an absolute equality before the law and must progress or retrogress in accordance with their inherent merits or demerits, can only be expected to increase and decrease in number.

That under these conditions Protestants have gained wonderfully on the Catholics in Germany is attributable to the fact, recognized as one of the lessons of church history, namely, that Catholicism is strong only there where the masses are of that faith and the masses hold each other in the church; as soon as religion becomes a matter of individual choice and judgment and each one is compelled to think of his religious interests, Protestantism will always gain on Catholicism. In various ways is this shown in detail in the relations of the churches in Germany. One of the most fruitful sources of losses to the Catholics are the "mixed marriages" between Protestants and Catholics. Notwithstanding the promises exacted in almost every case by the Catholic Church authorities that the children of such a union must be reared in the Catholic faith, it is recognized clearly by the authorities of both churches that the vast majority of children born to such marriages find their way into the Protestant Church. }

Again it is clear that the Catholic leaders know they are losing ground when their people are placed on the same mental and social level with the Protestants, as they discourage all they can the education of their young priests in the universities and seek to have them prepared only in the diocesan seminaries. In other words, Protestantism appeals to personal judgment and conviction, and therefore is stronger with the individual than Roman Catholicism can possibly be, so its strength lies in its numbers and massiveness.

Naturally these statistics, which have also been discussed at length in the standard book of Dr. Pieper, "Kirchliche Statistik," have not escaped the attention of Catholic writers also. Among the discussions of these data from the Catholic side, probably the most important is that by the Jesuit father, H. Krose, in the Berlin "Germania (No. 26)." The bulk of the argument is that the conversions to the Catholic Church from Protestantism have been imperfectly reported by the Catholic ecclesiastics, as the converts generally prefer not to have their change of faith advertised. He thus claims for a leading Catholic diocese between 600 and 700 converts in 1903, when only 240 were converted. Pastor Schneider draws attention to the fact that this and similar statements are only claims of certain persons furnished without any proof, while the data above are Government statistics.

WOMEN IN GERMAN UNIVERSITIES.

Much light on the character of the woman movement in the German universities is shown by a recent publication of the authorities of the University of Berlin. In this document, it is believed, are published, for the first time, full detailed statistics in reference to the woman contingent enrolled there. We give below a compilation of some of the most interesting facts,

The attendance of women is now 783, the largest in

the history of the institution, which began ten years ago with ninety-six. The enrollment in the intervening nine years had been 193, 241, 431, 439, 611, 552, 592, 672, and 653. Of the 783 in attendance now, 601 are from Germany, 71 from Russia, 47 from America, 17 from England, 14 from Austro-Hungary, 8 from the Balkan states and Greece, 7 from France, 6 from Holland, 4 from Sweden and Norway, 3 from Switzerland, 2 from Belgium, 2 from Italy, 1 from Denmark, and 1 from Spain, 32 of these are not yet twenty years of age, while 463 are between twenty and thirty, and 282 are above thirty, 551 are Protestant, 32 Roman Catholic, 1 Old Catholic, 16 Greek Catholic, 7 adherents of other Christian communions, 172 are Jewish, 2 non-religious. Further, 675 are unmarried, 69 married, 15 widows, and 4 divorced.

The social status is indicated by the fact that of their fathers 272 are themselves in university careers, 41 are officers in the army, 14 are artists, 24 elementary, 55 are petty state officials, 46 are farmers, 35 manufacturers, 228 bankers and merchants, 36 artizans, 32 retired from business. The deportments in which this contingent are distributed indicates best their real purpose in seeking an acadmic training. Theology reports 16 women students; law only 7; medicine, 94; dentistry, 13; philosophy, 55; literature and archaeology, 24; modern language, 271; the ancient, particularly classical languages, 35; history and kindred branches, 86; geography, 7; mathematics, 11; natural sciences and astronomy, 42; art and history of art, 97; pedagogics, 7; political and national economy, 20. In their enrollment 576 state that their purpose is progress in general education or in some special department; 86 are preparing to take the examinations as *Oberlehrerinnen*; 83 want to enter upon professional careers; 36 to take the doctors degree. Of the entire number only 128 have come with the *testimonium maturitatis* from a regular German nine year secondary school, but 382 have taken the normal examination and the foreigners have practically all taken some examinations or degrees in their own countries. In

this connection it is reported that negotiations are now pending with excellent prospects of success, that women with the proper preparation will be admitted to Prussian universities also, where they are now excluded.—*Trans, etc.*

NEW THEOLOGY OF THE OLD FAITH.

That a revision of the old traditional theology is a necessity of the times is a conviction that has in recent months been forcing itself upon the minds of a good sized group of conservative theologians in the land of Luther, who have, accordingly, started a new theological cry, namely the demand for "a new theology of the old faith." The leadership in this new school belongs jointly to Superintendent Th. Kaftan, of Kiel, and of Professor R. Seeberg, of Berlin, both men of the highest standing in the evangelical church. Kaftan has written what has, in the last two years, probably been the most discussed book in German literature, entitled, "Neue Theologie des alten Glaubens," in which, partly on the basis of the more positive principles of the Ritschlian school, he insists upon a modification of the traditional theology of Protestantism. He is willing to sacrifice the doctrine of the perfect and verbal inspiration of the Word, but demands that the three great truths of Protestantism used remain, namely the Divinity of Christ, the atonement through His blood, and the divine Revelation in the Scriptures. He sharply antagonizes the radical school of the day, and declares that the matter of Professor Boussets famous work, "Jesus," should read, "They have taken away the Lord." Seeberg criticizes the traditional theology because in its elaboration of the Biblical teachings it rationalizes and seeks intellectually to understand and systematize what the Scriptures do not give in this shape. In other words, he wants more Biblical theology and less dogmatics. The most systematic presentation of the new conservative ideas is found in a work of Professor Karl Beth, of the University of Vienna, entitled, "Die Moderne

und die Principien der Theologie," in which he insists that conservative theology must to a certain extent recognize and appropriate some of the teachings of advanced thought. Among the advanced people great interest is taken in this movement toward an understanding of the opposing schools of theology, but such leaders as Professors Herrmann, of Marburg, and Bousset, of Goettingern, declare that the concessions of the conservatives are too small for any practical understanding, and Dr. M. Schian, in the leading liberal organ of the German churches, the *Christliche Welt*, agrees with them, that particularly Kaftan has not materially changed his old position. The antagonism in the conservative ranks is quite pronounced, and is perhaps most ably voiced by Professor Grützbacher, of the University of Rostock, in a series of articles in the influential confessional organ, the *Leipzig Kirchenzeitung*. Other and more aggressive periodicals of this school, such as the *Alte Glaube*, insists that the revisionists, on account of their concessions on the subject of the Scriptures, are sacrificing the formal principle of the Reformation to the demands of modern rationalism. The whole matter is being discussed at a lively rate in synods, conferences, church papers and even in political journals, with great uncertainty as to what the outcome will be. As yet it is still *sub judice*. Naturally any proposed revision that does violence to the historic principles of the Reformation, will, as it deserves to do, end in a failure. At this distance it looks as if the whole movement is the outgrowth of a weakness on the part of those who should stand firm for the old faith. True, we can grow in faith and knowledge, but such growth can be only in harmony with the divine truth.